

THE  
Pensive Mans  
*Practise.*

The second part, by  
*John Norden.*

*Rom. 12. 12.*

Continue in prayer.



LONDON,

Printed by Iohn Windet,  
for Iohn Oxenbridge.

1594.





The Authors prayer  
which hee vsed in the  
performing of this  
worke.



*O* merciful and wise  
God, what am I that  
I shoulde take thy  
word into my mouth? that I  
should undertake to celebrate  
the praises of thy name? being  
a man of polluted lips, of a defi-  
led hart, and of a corrupt con-  
uersation before thee.

I do acknowledge against my  
selfe (good Father) that I de-  
serue not to bee heard when I  
crie, so ignorant am I of my  
self, unable rightly to pray for  
my self, but rather to be reiec-  
ted: and especially presuming  
to set downe rules and directi-  
ons to teach others to pray.

*But in all humilitie ( my  
good God ) I enter into thy  
presence, crauing pardon for  
my sinnes, and thy directions  
in my proceedings, who saydest  
vnto David, Open thy  
mouth, and I will fill it, oh  
fill me with thy diuine know-  
ledge, and I shall be filled, and  
shew thy glory to posterities.*

*Thou that saidst vnto Paul,  
My grace is sufficient for  
thee, assist mee with that  
grace, and enable mee to per-  
forme those thinges through  
the strength thereof, which in  
loue of thee I haue conceined,  
and in thy feare haue purpo-  
sed to publish, to thy glory, and  
comfort of thy childrẽ. Amen.  
O Lord increase my faith.*

28 A preparation to  
Prayer.

Ephes. 6,

10 MY brethren, be strong in the  
Lord, and in the strength of  
his might.

11 Put on the whole armour of  
God, that ye may be able to stande  
against the assaults of the devill.

12 For we wrastle not against  
flesh and bloud, but against prin-  
cipalities, against powers, against  
worldly governours, the princes of  
the darknes of this world.

13 For this cause take vnto you  
the whole armour of God, that ye  
may be able to resist in the evill  
day. And having finished al things  
stand fast.

14 Stand I say, and your loynes  
girded about with verity, having  
on the brestplate of righteousness.

15 And your feet shod with the  
preparation of the Gospel of peace.

16 And aboue al take vnto you  
the shield of faith, wherewith you  
may be able to quench all the fiery  
darts of the wicked.

A 4

17 And

17 And take the helmet of sal-  
vation, and the sword of the spirit;  
which is the word of God.

18 And pray alwayes with all  
manner supplication in the spirit,  
and watch thereunto with all per-  
severance.

*Being thus furnished in the Lord,  
we may proceed on in our progresse,  
with this precogitation following.*



A Psalme wherein is set  
*foorth the loue of God towards vs,  
 wherein he accepteth vs to come vnto  
 him, for whatsoeuer we neede:  
 fit at all times to  
 be sung.*

O What a ioyful thing it is  
 to sing vnto his praise:  
 Who lovinglie imbraceth his,  
 and guides them in his waies?

He calleth such as are opprest,  
 and helps them by his might.  
 The poore oppressed gain the rest,  
 the wronged haue their right,

O come therefore, and let vs fall  
 and humble vs on knee,  
 In heartie zeale, and then he shall  
 of bond men make vs free.

His mercies great and manifold,  
 forthwith he will extend:  
 His fauours far surpasse the gold,  
 whose glory shall haue end.

Let vs therefore sing out in zeale,  
 that people all may know:

A s

That

That he to his doth ſtill reueale  
his ſecretes here below.

His heavenly hearts eaſe they ſhall  
who do perform his wil. (ſind,  
But worldly men continue blind,  
vainly conceited ſtill,

O teach vs Lord, teach vs in loue,  
what we ſhould do and ſay,  
Giue vs direction from aboue,  
how we ſhould rightly pray.

That we to thee may honour giue,  
and to our children ſhowe  
How thou thy ſervants doſt releue  
that want thine aid below.

A



## A motion to prayer, that

God by his holy Spirit will  
teach vs how to  
pray.



Et vs consider how willing and readie our good God is to hearken vnto the desires of all such as hunger and thirst for the riches of his grace, without which such is our pouertie, That we know not what to aske as we ought: But the spirite helpeth our infirmities, and maketh request for vs with sighes which can not be expressed. And although that flesh and bloud bee so corrupt, that it alwayes groueth on the puddle of worldly cares and the better part, namely the inner man, in the meane time is forgotten, and standeth indangered to fall into manie evils, yet hauing the earnest of this spirit, wee may boldly come vnto our G O D, who hath promised to sende the same: if wee aske it at his handes, he will giue it in such aboundance

God is willing and readie to giue his spirit to them that pray for it.

We knowe not what to aske without the spirite  
*Rom 8. 26-27.*

Flesh and bloud ignorant of things necessarie to be prayed for.

*2. Cor. 1 22. & 5. 5.*

and

That he to his doth still reueale  
his secretes here below.

His heavenly hearts ease they shall  
who do perform his wil. (find,  
But worldly men continue blind,  
vainly conceited still.

O teach vs Lord, teach vs in loue,  
what we should do and say,  
Giue vs direction from aboue,  
how we should rightly pray.

That we to thee may honour giue,  
and to our children shoue  
How thou thy seruants dost releue  
that want thine aid below.

A





A motion to prayer, that  
God by his holy Spirit will  
teach vs how to  
pray.



Et vs consider how  
willing and readie  
our good God is to  
hearken vnto the de-  
sires of all such as  
hunger and thirst for the riches of  
his grace, without which such is  
our pouertie, That we know not  
what to aske as we ought: But the  
spirite helpeth our infirmities, and  
maketh request for vs with sighes  
which can not be expressed. And  
although that flesh and bloud bee  
so corrupt, that it alwayes groue-  
leth on the puddle of worldly cares  
and the better part, namely the in-  
ner man, in the meane time is for-  
gotten, and standeth indangered  
to fall into manie euils, yet hauing  
the earnest of this spirit, we may  
boldely come vnto our G O D,  
who hath promised to sende the  
same: if we aske it at his handes,  
he will giue it in such abundance

God is wil-  
ling and  
readie to  
giue his spi-  
rit to them  
that pray  
for it.

We knowe  
not what  
to aske  
without  
the spirite  
Rom. 8. 26.

27.  
Flesh and  
bloud ig-  
norant of  
things ne-  
cessarie to  
be prayed  
for.

2. Cor. 1 12.  
6. 5. 5.

and

*Rom. 8. 17*  
The Spirit  
of God the  
promised  
comforter.  
*Ioh. 14. 26.*

Wordes  
without  
the Spirit of  
God are  
vaine.

The effect  
of the spi-  
rit.

The spirit  
of man vn-  
derſtadeth  
onely out-  
ward  
things.

*1. Cor. 2. 11.*

*verſ. 14. 15.*

The spirit  
of God diſ-  
cerneth all  
things.

*Iud. 10*

*Ephe. 6. 1*

and full measure that by the ver-  
tue thereof we shall be able to pray  
according to the will of God. This  
is the comforter which Christ pro-  
mised. sende vnto vs, euen the  
holy Ghost, which should teach vs  
all things. And without it we  
know nothing. And alas, what  
were it for vs to fall downe before  
God in most reuerent outwarde  
maner, pouring forth a huge heap  
of words from the lippes, not ha-  
uing this inward director? Sure-  
ly it were but to spende time to no  
purpose. It is the Spirit that cri-  
eth in our heartes, Abba Father.  
The spirit of a man knoweth only  
the things that are of man: but the  
Spirit of God knoweth and de-  
sireth the thinges that are of God.  
And the naturall man perceiveth  
not the things of the Spirit of God,  
for they are foolishnesse vnto him.  
But he that hath the Spirit of God,  
he discerneth all things. Let vs  
therefore pray in the holie Ghost,  
let vs pray alwayes with all maner  
prayer and supplications in the  
Spirit.

And let vs pray continually for  
the

the ayde of this sacred guide, the holy Spirit of God, which will both moue vs vnto, and direct vs in all thinges that are requisite to the due performance of this godly exercise.

## The Prayer for the ayd of Gods Spirit.



As much (deare Father) as euery man liuing is of him selfe before thee as a beast, neither knowing thee nor the thinges concerning their owne duties, vnto thee, I, as one of the most peruerse, filthy and corrupt, doe here humble my selfe before thee, begging at thy hands, that which thou hast promised to giue vnto as many as ask it of thee, thine holy spirit, that sacred comforter, which reuealeth thee and thy will to the simple and ignorant, which also stirreth vp the minds and inward affections of thy children to call vpon thee, it  
pre-

prepareth the hearts , and openeth  
the mouthes of thy childzen, to ce=  
lebrate thy name. Bestow it there=  
fore, good father , bestow it vpon  
me thy pooze creature, and vpon  
all thy childzen. And graunt that  
although all of vs are of corrupt  
affections, and of polluted lippes,  
yet we may bee besprinkled with  
that heavenly Aspe , that wee  
therby may haue our harts clean=  
sed from the corrupt affections of  
the world, and the eyes of our vn=  
derstandings opened, that we may  
see the good things that wee should  
aske, that our feet which are fette=  
red with the cares of vaine things  
may be set at libertie, that we may  
walk the right way vnto the king=  
dome of heauen, that the hands of  
our soules, may apprehend and  
take hold of the riches and righte=  
ousnes of thy sonne Christ Iesus :  
And that by the aide of the same  
spirite, we may cast of all impedi=  
ments, lets and incumbraeces that  
detaine vs from comming vnto  
thee. Sanctifie mee within and  
without , wash me and I shall be  
whiter than snowe. Let thy truth

and thy spirit meet together in my soule, that my prayer may enter into thy presence. And that thine eares may incline vnto my humble petitions: so shall I declare thy louing kindnesse in the morning, and thy trueth in the night.

Thou knowest whereof we bee made, thou forgettest not that we are but dust, and vnprofitable people: not fitte, apt, or able of our selues to pray vnto thee, or praise thy name.

Wherefore, good Father, enlighten vs, and teach our heartes rightlie to conceiue: & our tongues, freelie to speake, what may bee to thy glorie and our comfort: allure vs to seeke thee, and graunt that our heartes may reioice in thee, and that wee may liue and die in thee. Amen.

Let vs now seeke the Lord,  
let vs seeke his strength, yea  
let vs seeke his face continually. *Psalm, 105. 4.*

○ Lord increase our faith.

A mo-

# A motion to prayer for Queene Elizabeth.



As the  
Prince is  
so are the  
people

Queene  
Elizabeth  
was giuen  
a token  
of Gods  
loue.

As much as ex-  
perience it selfe  
teacheth, that as  
an euill Prince  
draweth the grea-  
test parte of his  
subiects vnto the  
same profession and course of life,  
which the Prince professeth and  
taketh, and so the Prince and peo-  
ple, as it were bounde vnto sinne,  
passe together in the way of death:  
so the good and godly prince, both  
by good example of life, and by sa-  
cred lawes, enciteth and winneth  
his people to the heavenly course,  
which tendeth to the obtaining of  
freedome of soule and body to life  
eternall. And as the former is sent  
in iudgement vnto a people for  
their punishment, and his long  
continuance to be lamented, so is  
the other giuen as a blessing, and a  
most speciall token of the loue of  
God, for whose long and prospe-  
rous raigne, euery subiect is in du-  
tie

tie bound louinglie, zealouſſie, and faithfullie, to pray vnto God.

If ſo, what haue we to ſay: what haue we to do, and what haue wee to thinke of our gracious Queene, choſen of the Lord himſelfe, and miraculoſly preſerued, and louinglie giuen vs for our moſt ſpeciall good, by whome wee haue the freedom and liberty of the Goſpel, which is the path to our heauenly hearts eaſe, which befoze her daies we knowe was ſtopt vp with the byers and thoznes of perſecution and death, and nowe laide open againe, as a moſt euident token that the lord by her ſacred gouernment, will lead the people through the wilderneſſe of all the diuiſions, hurliburlies, & tumults in this world, and to that end hath raiſed vp manie zealous, graue, and religious Counſellozs, and godly miniſters, who do direct the whole progreſſe, and marching on of her obedient people in the path of a godly profeſſion of the word of God, whereby at length they ſhal come to that pleaſant land of knowledge, where they ſhall euen in this lyfe enioy  
the

The bleſſings that we haue by Queen Elizabeth.



We must  
haue con-  
sideration  
of our du-  
ties to our  
gracious  
Queen for  
many cau-  
ses,

1. *Tim.* 2. 1.

No nation  
hath had  
like bene-  
fite as Eng-  
land hath  
had, not  
only of the  
Gospel,  
but of long  
peace.  
We must  
pray for  
our graci-  
ous Queen  
that God  
wil blesse  
her with  
all com-  
forts

the heauenlie harts ease, the peace  
of a good conscience without re=  
prooffe. Therefore it is most expe-  
dient that we should call to minde  
our duties which we owe vnto her  
Maiestie, not onlie in regard of the  
commandement which Paule set-  
teth down to Timothy, That sup-  
plications, prayers, intercessions, &  
giving of thaks, shuld be made for  
kings, and such as are in authority:  
but also in regard of the dayly ex-  
periēce of her most sacred gouern-  
ment, which is such, & so gracious  
as the like benefite hath not bene  
extended to any nation befoze vs.  
And therefore that we may auoid  
negligence in that behalfe, let vs  
according to the former counsell  
of Paule, pray for her Maiesties  
prosperous continuance amongst  
vs. Let vs make intercession for  
her perseuerance and going on,  
in her sacred dutie to God, as she  
hath begunne, and that hee will  
preuent the euils which her aduer-  
saries maliciously pretend against  
her. And finalie, let vs giue  
thanks for her so long comforta-  
ble being our nursing mother, that  
shee



thee may so continue (if it please God) to the shutting vp, and finishing of all time vpon the earth, that she with vs, and we with her may meet our sauour Christ Iesus together in the cloudes, when we shall enioy our absolute hearts ease in heauen.

If we consider the perillous estate of our time wherein wee liue, and the danger of our dayes, we shall finde greate occasion to humble our selues before the Lord in prayer for her, that the bright beames of his fauour may shine vnto vs, euen in her (who as we see) hungreth and thirsteth for the peace, comfort, and good of vs her people, who being taken from vs, we know not whether the Lord will send vs (in regard of our forgetting his so great a benefite in her) a David or a Saule: and therefore it behoueth vs to pray that God wil lengthen her dayes vpon the earth, for the further comfort of his Church.

If wee looke into the present estate of our neighbours in foraine partes, it will (if we be not care-

The perill of our time giueth vs occasion to pray for Queene Elizabeth.

An especiall cause to pray for Queene Elizabeth.

The dangers of foraine countries.

giue vs  
cause also  
to pray for  
Queene  
Elizabeth.

20

A Pensiue

carelesse ) Strike vs with terrour,  
least that God for our sins should  
also turne our peace into warre,  
our plentie into want, & our com-  
fort in her, to miserie and trouble  
by foraine enemies.

Let this and many other deepe  
occasions, carrie vs into a desire to  
crie vnto our God for his conti-  
nuall loue towarde her, whose  
prosperitie is ours, whose health  
is our happines, and whose conti-  
nuance is our comfort. The right  
hand of the King of kinges holde  
her vp.

## The Prayer for the Queene.



Our omnipotent and  
mighty god, that go-  
uernest kinges and  
kingdomes, whose  
power exceedeth the  
power of all Potentates of the  
earth, we acknowledge thy mercie,  
we commend thy wisdom, and  
praise thy mightie power: in that  
thou hast so like a louing Father,  
esta-

established the peace of thy church,  
here in this our land: and in that  
thou hast cast out the aduersaries  
of I fraell and planted vs, as thine  
owne people in their steeds. which  
waightie worke (O good father)  
such is thy strength, that thou hast  
enabled thine handmaide, not by  
tyrannie, but by truth: not by cru-  
eltie, but by louing kindnesse, to  
establish in this our realme: who  
hath confirmed the same to thy o-  
bedience: and hath reduced many  
of thine aduersaries from disobey-  
ing thee, to loue thee, from not  
knowing thee, to serue thee. And  
therefore, good father, we magnifie  
thy name, we extol thee with praise:  
And so much the more, good father,  
because she hath through thee, dri-  
uen back our enemies, and in thy  
name, and by thy power, troden  
downe such as rose vp against her  
and vs: and aboue all, for that br-  
der her we haue tasted how sweet,  
louing, and comfortable thou art  
towards vs. And thy fame in her  
is spread from one nation to ano-  
ther people, yea from one end of the  
earth to the other: and all the na-  
tions

tions of the world do ſee and conſider, that great is her God, for the wonders that thou haſt done for her, are maruelous in the eyes euen of her enemies: for when men roſe vp againſt her, they preuailed not, but ſtumbled and fell. The experience of thy continuall fauour increaſeth yet dayly: euen to thy perpetuall praiſe. Wherefore, good father, be ſtill mindfull of her, and bleſſe vs in her, continue thy louing kindnes, and make her daies ioyful, that ſhe may ſee the increaſe of thy glorie to ſhine in this lande, as the Sun in his ſtrength. And let her foes be beaten downe on all ſides, let not one of them be able to ſtand in her preſence: graunt her continuall peace and true happineſſe, gouerne her will, and ſanctifie her affections, and beantiſie her crowne with the glorious ornaments of godlineſſe, of wiſdome, of knowledge, of faith, of zeale, and true humilitie before thee, that ſhe may continue a ſpectacle of ſinceritie to all poſterities. And that the Princes of the earth may ſee her godly proceedings, and in a godly emula-

emulation, endeuour more & more  
to follow her good and gracious  
example. And let al her people pra-  
ctise euermore to serue thee, and to  
celebrate thine everlasting praises  
in her behalfe. Harken vnto her  
from heauen, and vnto vs for her,  
behold her from aboue, and graunt  
that she may openly confesse, that  
all her strength, al her comfort, and  
saluation cometh from thee. Thou  
art her strength, thou art her ca-  
stle, thou art the authour of her  
perpetuall safetie.

Giue vnto her thy iudgements,  
O Lord, and thy righteousness vn-  
to her counsel, that they may iudge  
thy people with righteousness, and  
thy folke with equitie.

Let the mountaynes bring  
peace, and the little hils righteous-  
nesse vnto thy people. Let there be  
no decay, no leading into captiui-  
tie, nor any cause of lamentation in  
our land: but let thy trueth pre-  
uaile: let thy peace continue, and  
let her godly proceedinges take ef-  
fect vnder thee, to the gracious go-  
uerning of all thy people. Let thy  
sword breake forth, and the glori-  
ous

ous beames therof ſhine ſoorth, and  
 vaniſh the obſtinate and ſtiffnecked  
 ignorance of ſuch as delight in  
 vanities. And to this end (good fa-  
 ther) exalt thine annointed, let thy  
 hand aſſiſt her, and thy right arme  
 holde her vp. And let not her foes  
 preuaile againſt her: So ſhall ſhe  
 ſing ſoorth thy praiſe, and wee her  
 people for euermore giue thanks  
 vnto thee, for thy louing hand and  
 fauourable care of her ſauing  
 health. Amen.

*O Lord increaſe our faith.*

A praiſe for her Maieſties  
 moſt gracious govern-  
 ment.

**R** Eioyce O England bleſt,  
 Forget thee not to ſing:  
 Sing out her praiſe that brought thee  
 from God thy mighty king. (reſt

Our God and mighty king,  
 our comforts hath renewde,  
 Elizabeth our Queen did bring,  
 his word with peace endewde.  
 Hys

His word with peace and loue,  
she planted and it stands,  
Her helper was the king aboue,  
she brings it from his hands.

She brings it from his hand,  
his counsel and decree:  
That she a *Hester* in this land,  
should set his children free.

None ruleth here but she,  
her heauenly guide doth show:  
How all things should decreed be,  
to comfort high and low.

Oh sing then high and low,  
giue praise vnto the king:  
That made her *Queene*: none but a  
but wil her praises sing. (foc,

All praises let vs sing,  
to King of kings aboue:  
Who sent Elizabeth to bring,  
so sweet a tast of loue.

B

A

# A motion to a confeſſion of our filthynelle, and the corrupt affections that dwell in vs.

We muſt  
caſt our  
ſelues  
downe, in  
condem-  
ning our  
owne de-  
ſerts before  
we may  
preſume to  
aſke.

We muſt  
firſt exa-  
mine our  
ſelues.

We muſt  
accuſe our  
ſelues.

**B**Efore we preſume to  
aſke of God forgive-  
nelle of our ſinnes, or  
any thing els what-  
ſoeuer, wee muſt caſt  
away our owne deſerts, and con-  
feſſe againſt our ſelues, that we are  
altogether unworthy of any good :  
yea, worthy rather of death eternal:  
And therefore to the end that wee  
may fully caſt our ſelues downe,  
let vs obſerue this courſe. Firſt,  
daylie to examine our ſelues, wher-  
by we ſhall find that we ſtand in a  
moſt dangerous caſe, in reſpect of  
our continual ſinnes. Which being  
found, we cannot but accuſe our  
ſelues to haue broken our faithfull  
promiſe which wee made vnto our  
God, wherein we vowed to forſake  
ſin, and to cleaue vnto righteous-  
nelle: to denie Satan, and to im-  
brace our God. Upon which exa-  
mination and accuſation, wee can-  
not



not but proceede farther, and iudge our selues worthy of Gods high indignation. And so consequently we shall finde matter to bee euen our owne Iudges, & to pronounce sentence of condemnation against our selues, euen of eternall death and damnation.

We must  
iudge our  
selues.

We must  
condemne  
our selues.

And as touching the examination of our selues, we must beware that we cast aside all partiall conceites of our owne integritie: and rest inexcusable in our selues, by a deepe descending into the bottome of our affections, and by al circumstances, with diligence and godlie wisdom, trie out all our cankered dispositions, whether they haue bene conceiued in the minde, vttered with the tongue, or performed with the bodie: whether wee haue bene bent to any thing which may not stand with the law of God, either in neglecting our duties towards God, in hearing his word, in reading, or in not praying vnto him as he hath commaunded, or whether wee haue broken our duties towards our brethren, either in reuenging injuries, in oppressions, in

Observati-  
ons in our  
examinati-  
ons.

Every man  
vpon exa-  
mination,  
shall finde  
himselfe  
guilty.

Rom. 3. 9

All men  
are sinners  
Psal. 14. 1, 2

Rom. 3. 23.

Ioh. 1. 8.

1. Km. 8. 46.

Psal. 62. 9

It is a dan-  
gerous  
thing to say  
we haue no  
sine.

1. Ioh. 1. 10

couetousnesse, in adulterie, in wan-  
tonnes, in strife, in idlenesse, or in  
whatsoever thing tendeth to the  
detriment of any man in particular  
or the Church or common wealth  
in generall: In which examination  
let no man think he standeth cleare  
and blamelesse, but rather let him  
accuse himselfe, and say he is guilt-  
ty, if of one then of all: for the  
word of God concludeth all vnder  
sin. And the most righteous is im-  
pure before the lord. The Psalmist  
saith, Wee haue all corrupted our  
wayes, we haue all done abhomi-  
nable things, and there is none that  
doth good, no not one: we haue al  
sinned, and are deprived of the glo-  
rie of God. Will anie man then be  
so hardie as to excuse himselfe of  
sinne? Who so saith, there is no  
truchth in him. There is no man  
that sinneth not. The children of  
men are vanitie, yea the chiefe men  
are lyers. Wee must therefore be-  
ware how wee cloake our sinnes:  
for it is as much, when wee seeme  
to iustifie our selues, as to make the  
word of God baine, & of no force.  
If we say we haue no sin, we make  
God

God a lyar, & his word is not in vs.  
 He therefore that examineth him-  
 selfe, cannot but find sinne in him-  
 selfe. wherein wee must beware  
 that vnder this generall speech,  
 wherein it is said, that every man is  
 a sinner, we iustifie not our selues  
 to bee as righteous as other men,  
 and so goe on still in sin: because al  
 men sinne, as peraduenture some  
 men that haue not the inward fee-  
 ling of the daunger wherein they  
 stand, may dallie with their owne  
 destruction, and say they shal be sa-  
 ued as wel as other, for þ all haue  
 sinned. this is a most daungerous  
 euill, & worthy to be remembred:  
 for there is no greater perill to the  
 soule than to flatter it self in sinne,  
 by example of other men: for if wee  
 linger and wallow in sinne, with-  
 out compunction, or inward sor-  
 row of the soule, it argueth that  
 there is no strict examination: or  
 els hauing examined, and finding  
 sinne, wee content our selues to  
 slumber therein, and proceede not  
 to the accusation, without which  
 there neuer commeth a right pro-  
 ceeding vnto a sound confession:

When wee  
 examine  
 our selues,  
 wee must  
 beware  
 how wee  
 looke into  
 the liues of  
 other men.

The great  
 test perill to  
 our soule is  
 flattering  
 our selues  
 in sinne.

To accuſe  
our ſelues,  
is a moſt  
neceſſarie  
ſtep to a  
true con-  
feſſion of  
our finnes.

Examples  
of true  
confeſſion.  
2. Sam. 12.

Luk. 13. 18.

Mat. 26. 75

True con-  
feſſion of  
our finnes  
to God.

Without which wee cannot iudge  
our ſelues, as it is commanded, that  
we be not iudged of the Lord: nei-  
ther ſufficiently condemne our  
ſelues, without which wee cannot  
but be condemned of the Lorde.

Who amongst men in theſe dayes,  
can ſay true as Paule, who ſaid, he  
knew nothing by himſelfe: but ad-  
mit he could, he can not ſay he is  
thereby iuſtified. Then let vs all  
accuſe our ſelues, and confeſſe with  
David, We haue ſinned againſt the  
Lord: and with the loſt ſonne crie  
out againſt our ſelues, that wee  
haue ſinned. And thus ſhall wee  
doe, if with Peter we examine our  
ſelues, and with him accuſe our  
ſelues, and ſo proceede in indige-  
ment and condemnation againſt  
our ſelues, and vpon condemnati-  
on of our ſelues, bewaile our e-  
ſtates bitterlie, which is a true re-  
pentance of our euils paſt, beway-  
ing all our corruptions vnto the  
Lorde, who then will bee our lo-  
uing God, and we ſhall be his peo-  
ple, he wil be our father, and wee  
his children. And although our  
corruptions bring forth ſinne,  
which,

which being conceiued, bring forth death. Yet hauing thus examined, accused, iudged, and condemned our selues, we casting our selues doſſone befoze our God, in true repentance, he will receiue vs again into his fauour. For if we acknowledge our finnes before God, hee is faithfu'll and iuſt to forgiue vs our finnes, & to cleaſe vs from al our vnrighteouſnes. **Who would not then but come to ſo louing a God, and fall doſſone befoze him in this humiliation, and ſay:**

Iam. 1. 15

The effect of true confession is reconciliation with God and obtaining of his fauour againe.

1. Ioh. 1. 10.

The Lord is my ſtrength, and my ſaluation, therefore ſhal I not be mooued,

O let vs therefore poure forth our hearts alwaies befoze him, for God is our hope. Pſal. 62. 2. 8

## The Confession of our finnes to God.



**O** most gracious God, and euerliuing Father, who art cleare and cleane from spot and sinne, I most miserable and wicked wretch doe  
acknow=

acknowledge & confesse that many  
and great are my sinnes, mine of-  
fences infinite, and my righteous-  
nes like a most filthy and polluted  
cloth. If I should conceale my  
offences, if I shoulde couer mine  
iniquities, they would breake out  
against my will, and that to my  
greater shame. But alas, I can-  
not hide mine vnrighteousnes fro  
thee, the corruptions of my nature,  
and the pollutions of my proce-  
dings here in this lyfe, are mani-  
fest and filthy before men, much  
more knowne and odious they are  
before thee who lothest whatsoe-  
uer is euill, and searchest out the  
secretes of all hearts, thou behol-  
dest the inward thoughts, and vn-  
couerest the hidden parts within.  
And therefore euen against my  
selfe I will confesse my sinnes, I  
will lay open mine iniquities, I  
will accuse my selfe before thee, I  
indge and condemne my self wor-  
thie of death eternal. I deserue not  
to be accepted to come, or to pre-  
sent my selfe before thy tribunall  
seat, but to be reiected, to be cast off  
as a filthy wretch, and neuer to  
be.

bee receyued into fauour againe,  
but to rest as a reprobate and a  
castaway : who if I should not be  
reconciled into thy fauour againe  
in Christ thy Sonne, I should  
wish the hills to couer me, and the  
mountaines to fall vppon mee, to  
hide mee from thy Maiestie. And  
therefoze (good father) I lay down  
mine offences befoze thee, by an  
open confession, that my sinnes  
are so great, so many & grieuous,  
that when I examine them, they  
are moe than the haire of my  
head, nay, than the sand of the sea,  
which are impossible to bee num=  
bered. I accuse my selfe, and holde  
me guilty of manifest high treason  
against thee, and by the testimony  
of mine owne conscience, I iudge  
my selfe woorthy of thy disfauour :  
yea Lord, I cannot but vtterly  
condemne my selfe to bee no moze  
woorthy to be called thy sonne, no  
moze woorthy to be partaker of a=  
ny of thy blessings, but by the  
due desert of mine euill and cor=  
rupt behaviour, to be cast into vt=  
ter darkenesse, where shall be wee=  
ping, and gnashing of teeth. And



yet Lord, who knoweth, or by exa-  
 mination can finde out his iniqui-  
 ties at the full? Who can recite all  
 the transgressions that hee hath  
 done? Onlie thus much I must  
 needes confesse, that I haue sinned  
 against thee, and done euil in thy  
 sight, that thou onlie maist be ap-  
 prooued iust, and be acknowl-  
 edged a most righteous God, when  
 thou hast vtterly condemned mee  
 for my sinnes. Al men, oh Lord, all  
 men are vanitie, there is not one  
 that doth good, no not one: we were  
 all of vs. borne in iniquitie, and in  
 sinne haue our mothers conceived  
 vs. And we miserable and filthie  
 as wee are, do daylie transgresse  
 thy wil, and do multiply our trans-  
 gressions continually. And there-  
 fore I, a most filthy wretch, can  
 not but againe and againe, accuse,  
 iudge, and condemne my selfe, to  
 haue deserued thy iust displeasure,  
 with paines eternall: and yet such  
 is thy fauour, that thou wouldest  
 not that wee should dye in our  
 sinnes, but vnfeynedly to repent,  
 and come vnto thee. Oh good Fa-  
 ther, What are we men, that wee  
 should



should bee cleane, and he that is borne of a woman, that he should be iust? we haue all corrupted our wayes, and wee haue all neede of thee: and therefore I come vnto thee, accept me againe into thy fauour, that I may say, When my soule began to slide, thy mercyes, O Lord, did hold me vp.

*O Lord increase our faith.*

## A motion to a prayer for the forgiuenes of our sins.



Having thus cast our selues do wne before our God in true humilitie, wherein wee haue acknowledged that we are so polluted with sins, and so tyed with the chaines of death, that there is no euasion or meane in our selues, or by our selues to escape the snarres of Satan, that lurketh like a roring Lyon, seeking whom he may deuoure. We must now endeouour to find out the meane, how to be made at one  
with;

We muſt  
ſeeke howe  
to be re-  
conciled to  
God.

Chriſt re-  
concileth  
vs to God  
our offen-  
ded hea-  
uēly father.

Who hath  
the benefi-  
t of Chriſts  
death.

with, and be reconciled vnto our  
God againe. wherein thus much.  
We are firſt to conſider, that as by  
Adam all men haue ſinned, and  
haue deſerued death by ſinne: euen  
ſo by Chriſt are we cleansed from  
ſinne, and ſtand againe in the fa-  
uour of God the father by faith in  
him: Whom alſo we haue to be an  
Advocate to God our heavenly fa-  
ther, and he it is that obtaineth  
pardon for all our ſinnes. It is the  
paſſion and moſt innocent death  
of Ieſus Chriſt the immaculate  
Lambe, which is a ſufficient recon-  
ciliation for our offences. And  
therefore he ſaith, If any man ſinne  
he hath an Advocate with the Fa-  
ther, euen Ieſus Chriſt the righte-  
ous. That is, if any man acknow-  
ledge his offences trulie before  
God, and that he is ſinfull, impure,  
and corrupt, and doeth faithfullie  
ſubmit himſelfe vnto the fauour of  
God in Chriſt, without ſtanding  
to iuſtifie himſelfe righteous. Such  
a one hath the benefite of Chriſtes  
death, and ſuch a one ſhal be parta-  
ker of the deſerts of Chriſt: wherein  
he ſhall obtaine pardon for all his  
ſinnes.

sinnes. But hee that will not thus  
 throw himselfe downe before the  
 Lord, and crie out against his  
 owne vnworthynes; and say that  
 he is a sinner, and vnable of him-  
 selfe to obtaine remission of sinnes,  
 there is no place of mercie for such  
 a one. For Christ came to call, not  
 the righteous, such as were in their  
 owne conceit, holie, pure, iust, and  
 without sin, but sinners (such as did  
 so confesse and acknowledge them-  
 selues) to repentance. Such sin-  
 ners as are sozie for their sinnes,  
 and repent them of their euils: such  
 Christ himselfe calleth, saying,  
 Come vnto me All ye that labour,  
 and are heauie laden, and I wil ease  
 you. Our God is patient, and wold  
 haue no man perish, but woulde  
 that al men should come to repen-  
 tance. And therefore, hee sent his  
 sonne Christ Iesus, to giue him-  
 selfe a ransome for all that repent  
 and trulie beleue in him.

Mat. 19. 13

1. Tim. 15.

 Whome  
 Christ  
 came to  
 cal.

2. Pet. 1. 2

Mat. 2. 18

We were in bondage and capti-  
 uitie, and he most franchlie tooke  
 vpon him to ransom vs with a  
 great price, euen his blood, which  
 blood he shed for many, for the re-  
 missi-

 Christ is  
 our ransom.  
 Mat. 26. 28.

They that  
runne on  
still in sinne  
haue no  
profite of  
the merites  
of Christ.

*Iob. i. 19.*

The effects  
of faith.

The whole  
world was  
dead in sin.

mission of sinnes : not for all , but  
for such as trulie repent & amend  
their liues : for they that runne on  
still in their sinnes, howsoeuer  
they flatter themselves, they are  
left vnto themselves, and the me-  
rites of Christ worke not for them:  
his death to them is none aduan-  
tage: And we therefore must take  
heed, lest that we deceiue our selues  
with this, that he is the Lambe of  
God that taketh away the sinnes of  
the world. And that thereby euerie  
man in the worlde is so included, &  
euerie mans sinnes by him so taken  
away, without repentance, that we  
haue scope to sinne, because he ta-  
keth it away. But wee must take  
hold of his merits by faith, which  
faith will worke in vs a detestati-  
on of sinne, and a desire to refozme  
euill in our selues, and to be recon-  
ciled vnto God in amendment of  
lyfe. For it appeareth that the  
whole world was polluted and de-  
filed with sinne, and that the whole  
world needed a meane to be cured  
of that great miserie, and to that  
end came Christ, euen to saue all  
that repent. and beleue the Gos-  
pel.

pell: to such is the glad tydings  
 of saluation sent, as well vnto the  
 Gentile as to the Jewe, to the  
 bond, as to the free, to all people  
 and nations of the world, Where-  
 in appeared the vnspeakeable loue  
 of God, not that we loved him first,  
 but that he loved vs, and sent his  
 sonne to be a reconciliation for our  
 sinnes, It was he that bare our sins  
 in his bodie on the tree, that being  
 dead to sinne, should liue in righ-  
 teousnesse, by whose stripes wee  
 are healed.

All are cal-  
 led to sal-  
 uation.

1. Ioh. 3. 10.

1. pet. 2. 22.

Being then healed of this dead-  
 lie euill, euen of death it selfe, let vs  
 speedily repaire vnto our good  
 God in hartie repentance, casting  
 aside, and giuing ouer all the de-  
 ceitfull workes of darknesse: and  
 let vs pray that he will bouchsafe  
 vs forgiveness of our sins, wherein  
 of long time we haue liued. Let vs  
 be earnestlie sorrie that wee haue  
 spent the time past of our liues, af-  
 ter the lusts of the Gentiles (licenti-  
 ously and wickedly, in wantonnes,  
 in lusts, drunkennesse, gluttony, co-  
 uetousnes, & in abominable ido-  
 latrie. To day if we will heare his  
 voice,

How we  
 must repēt.

1. Pet. 4. 3.

God is ready to receive vs if we vnfeignedly repent.  
Luk. 15. 20

Luk. 1. 50

Rom. 3. 24-25.

Rom. 2. 4  
Gods readiness to receive vs.

voice, let vs not harden our hearts: But hauing laid open our weaknesse and infirmities, with an ardent desire to refozme our liues: let vs boldly appzoch vnto our mercifull God, who seeing vs a farre off, namelie, vnfaynedlie purposing to amende our liues, hee will come with his spirite and meete vs, and will imbrace vs with the armes of his loue, and will put on vs the robes of his owne righteousness. Aloe his mercie is from generation to generation to them that feare him. And therefore let vs feare no moze, for we are freely iustified by grace, through the redemption that is in Christ Iesus, whome God hath set foorth to be a reconciliati- on through faith in his blood, to declare his righteousness by the forgiuenes of our sins that are passed.

O let vs not therefore despise the riches of his bountifullnesse and patience, and long suffering, knowing that the bountifullnesse of God lea- deth vs to repentance. Let vs fall downe befoze him therefore, and he will heaue vs vp, let vs crie out, and he will heare vs, let vs fly vnto

vnto him, & he wil come & meet vs & embrace vs. If our sinnes were as red as skarlet, he will make them as white as snow. Therefore will currey man that is godly make his prayer vnto him, in a time when he may be found. The Lord redeemeth the soules of his seruantes, and none that trusteth in him shall perish. *Psal. 32 6*

I should haue fainted, but that I beleeeved to see the goodnesse of the Lord in the land of the living. *Psal. 27. 13.*

## The prayer for the forgiveness of sinnes.

**O** God of my saluation, I haue acknowledged my sinnes vnto thee, I haue not hidden mine iniquities. For thus (my good God) I thought I wil confesse my wickednesse against my selfe vnto thee, O Lord, forgiue the punishment of my sinnes, vnto thee O Lord, I crie, O my strength be not far from me, lest that if thou answer me not, I be like them that goe downe vnto the

the pit. Remember not the finnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, euen for thy goodneſſe ſake remember thou mee. gracious and righteous thou art, and thou teacheſt ſinners in the way. **O** turne thy face to= wardes mee, let thy louing fauour and mercies euermore be extended, for I am miserable, unſull and pooze. And I come vnto thee the fountaine of all helpe, forgiue my finnes,, waſh me and I ſhall be cleane; let me taſte of thy old louing kindneſſe, who haſte euer bene readie to forgiue, euer readie to helpe, ready to receiue the complaint of the pooze, ready to receiue the miserable, to imbrace them that returne from their euill wayes, as appeareth by David, by Peter, by Marie Magdalene, and many other, who repenting their finnes, haue found fauour. Our Fathers called vpon thee, and thou didſt heare them, they truſted in thee, & were deliuered, they depended vpon thee, and were not confounded. Wherefore haue mercie vpon mee,



O God, haue mercie vpon me according to thy great mercies, and according to the multitude of thy compassions do away mine iniquities. O cleanse mee from my secreete sinnes, and couer my knowne sinnes with the righteousnesse of thy Sonne, remoue mine iniquities farrz away from mee, and bee not angrie with thy seruant for euer. O enter not into iudgement with me, for if no flesh befoze thee be iustified, what shall become of me, who haue so highly sinned?

Lord, my God, full of mercie, I appeale vnto thee, I flie vnto thee, I rest vpon thee, leaue thy displeasure against mee, and howsoeuer weake and vnable I be to stande in thy presence, oh let thy spirit of strength hold me vp, and say vnto me, feare not, for my grace is sufficient for thee. I take hold of thy loue, and I rest vpon thy fauour in Christ, reiect mee not, though there bee no good in mee: poure downe that absolute good thing, euen thy grace, and let it direct me to amendment of my corrupt lyfe.

Thou

Thou hast said that thou art well pleased in Christ thy Sonne: in him be thou also pleased with me, and receiue mee againe into thy loue through his merites, by whome euerie sinner receiueth free accessse vnto thee. And although I for my part (most louing God) be a vessell full of faultes and filthynesse, although I be no more worthy to bee called thy sonne, although I be a seruant most vnprofitable, yea, a withered and starued branch, who haue lost the quicknes and vigour of thy blessed spirit, and am good of mine owne proper nature, for nothing but for the syze. Yet, good Father, haue mercy vpon me, haue patience with me, cast me not from thee, but rather endue me againe with a new spirite, and a liuely feeling of thy pleasure, and will, and ablenesse to do thereafter, that I may fill vp the residue of my daies in sinceritie, in holines, in righteousness, and in the due seruice of thee, in faith vnfaigned, and in all singleness of heart and soule, that from henceforth, in steede of straying from

from thee, I may dwell, and be  
shrouded vnder the shadow of thy  
winges, that in steede of sinne,  
which heretofore hath miscaried  
me, I may embrace pietie, godly-  
nesse, and true zeale: and in steed of  
ignorance, whereby I haue gone  
so long astray, I may take hold of  
the knowledge of thy sauing truth.  
And let it be as a lanterne vnto  
my feet, & a light vnto my pathes,  
that so I may rest safe in thee,  
through a liuely faith which neuer  
deceiueth. And graunt that I may  
carefullie performe what thou li-  
kest, howsoeuer disliking it be vn-  
to me, and may watchfullie auoid  
what thou lothest, howsoeuer li-  
king it be vnto me. For I acknow-  
ledge, good father, that flesh and  
bloud sauez nothing of the things  
belonging vnto saluation: but I  
waite in the spirite for thy louing  
kindnesse and mercie promised in  
Christ thy Sonne, in whome I  
am bolde with deepe sighes of the  
heart to crie, Lorde forgiue mine  
offences, remit mine iniquities,  
couer my sinnes, and lay not my  
former evils vnto my charge.

God

Good Father, giue the knowledge of ſaluation vnto me, and to all thy people, by the remiſſion of our ſinnes, through the bowels of thy tender mercies, that we may perceiue in our mindes both comfort, peace, and gladnes of thy holy ſpirite, which may begin a newe lyfe in vs, pleaſing thee. And for the better perſourning of our duties vnto thee, from henceſoozth quench all the coꝛrupt motions of our minds, ſtriuing with thy diuine pleaſure, and reſtore againe in vs the image of thy diuine light, which was loſt, that being thus inwardly reuened in our minds, we may refoꝛme vs outwardly in our conuerſations, and may ſing aloud vnto thee, and may ſerue thee with gladnes, and come alwayes vnto thee with ioy. Amen.

*O Lord increaſe our faith.*

Sing vnto the Lord a new ſong :  
O ſing vnto the Lord a newe ſong.  
Pſal. 96. 1.

Sing vnto the Lord, and praiſe his name, declare his ſaluation from day to day, verſ. 2.

To

To the prayse of God, for  
the forgiuenesse of our  
sinnes.

What shal we do to thee, O God,  
for all that thou hast done?  
Whose loue frō vs remoues the rod  
which our offences wonne,

Thy Son hath brought vs peace a-  
& made vs one with thee (gaine  
Although our sinnes deserued pain,  
his crosse hath made vs free.

O how shall we requite thy loue,  
what recompence is due  
To thee or him? help from aboue  
our sinfull liues renew.

The best reward that wee can giue,  
it helps not thee at all:  
Yet thou in bountie doest receiue  
vs wretched wights in thrall.

Great is thy glory, loue and might,  
Thy mercies haue no end:  
A l thanks & praise to thee in right  
each heart should stil extend.


But

But we poore sinners may crie out,  
against our selues and say:  
Our purest deeds like filthy clout,  
our grosse conceits bewray.

No stay is in our crooked will;  
a rash consent we giue:  
To each delight, that seeks to kill  
our soules, therein we liue.

But now thy saving health extend,  
thy mercies sweet prepare,  
And salue our sores: let vs amend,  
and break thou Sathans snare.

A motion to a prayer, ten-  
ding to the obtayning of true mor-  
tification of our sinful affecti-  
ons, without the which  
we cannot please  
God,

 Having acknowledged  
our finnes, & cor-  
rupt affections be-  
fore our God, and in  
Christ his Son, ha-  
ving obtained atone-  
ment with him, and yet resting in  
our

our selues sinfull and miserable,  
 & of our selues vnable to obtaine  
 the fauour of God, and being ob-  
 tayned, not able to stand without  
 his continuall aide: We must seke  
 by all meanes to frame all our  
 actions in his feare, knowing this  
 that it is not inough for vs to  
 haue found the meane how to bee  
 reconciled vnto God, but we must  
 vse the meanes also (being recon-  
 ciled) to retaine and keepe him our  
 fauourable God still, which is by  
 mortifying of those euils in vs,  
 which breake forth vnto his dis-  
 honour. We must leaue sinne. Yet  
 this is not inough, Wee also must  
 cleaue vnto righteousness, and  
 exercise our callings to Gods glo-  
 ry: we must not onely eschue euil,  
 but we must doo good, we may  
 not onely seeke peace and attonement  
 with God, but wee must en-  
 sue and follow it. It is not inough  
 for vs not to walke in the counsaile  
 of the scorner, and wicked persons,  
 or not to stand in the way of sin-  
 ners, but wee must delight in the  
 law of the Lord, and that not for a  
 time, and then to retourne to our

We must  
 seeke to  
 keepe the  
 fauour of  
 God.

It is not  
 enough to  
 forsake sin,  
 but wee  
 must cleane  
 vnto righ-  
 teousnesse.  
 Pl. i. i. &c.

homite and vanity againe, according to the course of the worlde, who thinketh it inough to cease from euill for a time, and to serue the Lord at seasons ordinary, but

**Psal. 1. 2.** wee must exercise our selues in his word, and that continually, day & night: And wee must gird by the loynes of our mindes, and be sober, and trust perfectly on that grace that is brought vnto vs in the reuelation of Iesus Christ, as obedient childzen, not fashioning our selues vnto the former facts of ignozance, but as he which hath called vs is holy, so let vs be holy in all maner of conuersation, pleasing God, Not making our boast

**1. Per. 1. 13.** of our owne harts desire, as the co-  
**14. 15.** uetous, who blesseth himself in his owne wealth and prosperitie, and contemneth the Lord : grounding the foundation of our hope vpon vaine things, wherby oftentimes we are stirred vp to execute things offensive vnto God, which yet may carry couloz of warrant by the law of man, wherin the inward affections of the heart appere not only not mortified, but rather re-  
 uined

Things  
 may offend  
 God,  
 which cary  
 cooloz to  
 be lawfull.



uined to sinne. If we duely looke into our desires, we shall find out few or none that truely tende to that mortification which is required, but rather to the aduancing of the pride of our flesh agaynst the humility of the spirite. Let none thinke it irkesome or tedious to learne this, that the first step, to the perfection of a godly man, is, to deny himselfe: which deniall, is keeping vnder of all the corrupt motions which rise in our selues, and couet to breake forth in action, contrary to that which our God hath commaunded: and if that bee hard to performe, that which is farther required is more hard, and they are the words of Christ himselfe, which I dare not deny. If any man (saith he) will follow mee, let him forsake himselfe: and yet that not inough, Let him take vp his crosse and follow mee. And in another place, If any man will come after me, let him deny himselfe, and take vp hys crosse dayly and follow me. We are commaunded to forsake our selues: and to deny our selues: wherein we may

The first  
step to be.  
come a  
godly man

Mat. 16. 24  
Mar. 8. 34.

Luk. 9. 23.

We must  
forake  
our selues.

We must  
deny the  
desires of  
the flesh.

see the great necessity of this mortification, and how seuerely it is enioyned vs. If wee forsake our selues, whether shall wee flye to leaue our selues? We must vnderstand that we, as long as wee are in the body, are at home in the flesh, where many corruptions lurke, and therfoze if we will forsake our selues, we must suppress the euils in our selues, and by the spirite ascend by from our carnall habitation, and dwell with the Lord in continuall contemplation of his will, in a dayly desire to bee with him: thus also must we deny our selues: for when the motions of the flesh do, as it were, intreate the mind and soule to consent vnto that which is vnlawful, wee must presently checke our selues, and in an inward godly aunswere, repell the proud desires of the flesh, which saue not the things that appertaine vnto life, but vnto death, and therfoze necessary to be denied. Thus if we carry our affections within the compasse of the Lords good pleasure, wee shall then easely attaine

taine vnto the other part, namely,  
 to take vp the crosse, that is, ac=  
 cept willingly the miseries, trou=  
 bles, afflictions, and persecutions,  
 which may happen vnto vs: but  
 so long as wee are carried away  
 with the alluringes of the world  
 and the flesh, we shall say as Peter  
 said vnto his maister (sauozing of  
 the flesh, and not of the spirite) How dan=  
 gerous it is  
 to please  
 the flesh.  
 Saue thy selfe, go not to Ierusalem  
 to fall into trouble: so shall we al=  
 wayes couet pleasing thinges, but  
 poysoned thinges, as riches. pre=  
 ferment, honoz, ease, idlenesse, ne=  
 gligence in our callinge, excesse in  
 buildinges, superfluous diet, most  
 diuelish attire, and what euill ac=  
 companieth not this? It is thou=  
 ght an easy fault, nay, no fault, to  
 be enuious, to bee a glutton, to be  
 drunken, to be a blasphemier, to re=  
 ceine rewardes against iustice, to  
 be partiall in iudgement, if it leane  
 but a little awry, and especially if  
 it be not seene of men. But this  
 liberty of the flesh will be one day  
 restrayned, and Gods mercies de=  
 teined from such libertines, who  
 although they cannot, nor will

Many  
 grosse  
 faultes are  
 thought  
 no faultes.

Prayer ne-  
cessary to  
mortifica-  
tion.

No excuse  
will serue.

The obser-  
uation of  
the letter  
of the law  
excuseth  
not.

forſake or deny themſelues as yet,  
it may pleaſe God to rowle them  
out of this forgetfulneſſe, & ſtrike  
their heartes with ſuch a feeling  
of hys diſpleaſure, that they may  
caſt off their affections of the fleſh,  
and meaſure all their thoughtes,  
ſwoordes, and woorkes by the ſpi-  
rite: and therefore it is good to  
pray vnto the Lorde for hys aſſi-  
ſtance therein, knowing this, that  
he that cannot forſake himſelf, and  
deny himſelfe, howſoeuer hee flat-  
tereth his owne ſecurity and inte-  
grity, wherein he fooliſhly perſua-  
deth hymſelfe that hee followeth  
Chriſt, he is far from Chriſt, and  
ſurely he will ſay vnto him in the  
laſt day, I know thee not. It is  
not the buying of a farme, the pro-  
uing of oren, nor the marriage of  
a wife, that can excuſe vs, conti-  
nuing in the fleſh and fleſhly de-  
ſires.

It is not enough to obſerue the  
letter of the lawe: For then wee  
may ſtill continue manſlayers in  
ſwath towards our brethren, wee  
may commit adultery, by luſting,  
we may ſinne in our communica-  
tion,

tion, exceeding yea and nay. And <sup>1. The 7. 9.</sup> therefore must wee abstayne from <sup>22.</sup> all apparence of euill, and in all purity both of soule, mind and body, through the power and strength of the spirite of God, endeuor continually to forsake and deny our selues, being made free from sinne, let vs become the seruants of righteousness, and let vs giue all our members instruments of righteousness, in holines and purenes. When we were in the flesh, sin had power in our members, bringing forth frutes vnto death. But now being deliuered from sin, we must <sup>Rom. 6. 18</sup> serue the Lord in newnesse of spirite, and not in our old conuersation. <sup>19.</sup> Ther dwelleth no good thing in our flesh, for we may see continually rebellions therein, which repugne the lawe of the spirite: which law giueth strickt commandement against the affections of the flesh, and would haue all the corrupt motions thereof to be utterly denied. And therefore let vs fight manfully against all euils, in what degree so euer they rise against the spirite.

Rom. 7. 5. 6

No good  
dwelleth  
in our  
flesh.

We must  
be watch-  
full against  
ſinne.

*Rom. I. 11.*

How wee  
may bee  
knowne to  
be the ſons  
of God.

*Rom. 8. 16.*

Wee must carefully watch the  
doores of our harts, with the wea-  
pons of the ſpirite, leaſt that ſinne  
craepe into our inwarde partes,  
which obtayninge the conſente of  
our minds, yea, but a little, it wil  
take ſuch aduantage by pleadinge  
poſſeſſion, that it will bee harde to  
remooae it. And therefore let vs  
preuent the entry of ſinne, by mor-  
tiſying the deedes of the fleſh, ſo  
ſhall it neuer beare fruite in vs to  
death. And ſurely if the ſpirite that  
rayſed vp Chriſt dwell in vs, our  
mortall bodies ſhall be quickened  
by the ſame ſpirite: And ſo quick-  
ned, that it ſhall bring forth the  
fruites of true mortification in vs.  
And then ſhall wee be knowne to  
be the ſonnes of God, euen by that  
badge of denyng our ſelues.

Let vs pray therefore vnto the  
Lord that he wil ſanctifie vs with  
in, that hee wil make our whole  
lumpe holy, the root and the bran-  
ches holy. If our heartes be pure,  
all our actions wil likewise be  
pure. We muſt hunger and thirſt  
for righteousnes, if wee wil bee  
blessed with the righteous. Wee  
muſt

must runne the race of the godly if we will receyue the reward w<sup>th</sup> the godly: we must subdue our euils, and conquer our corrupt motions, as doo the godly, if we will bee crowned w<sup>th</sup> the godly. Wee must haue our hearts, hands, & all the partes of our bodies knit together in one consent, to the true forsakinge and denyng of our selues. The inward shew and out-

The inward affections and outward actions must con-

ward affections must concurre in the same: so shall we be both outwardly approued, and inwardly assured that wee haue the spirite of trueth, and so consequently that we are the Lordes, who will alwayes attende our safety, if wee thus carry our selues before him.

Reade the 15. Psalme, learne it and haue it in thine heart, and obserue it in thy proceedings, and it shall teach thee what it is that is required of thee to become a fit man to enter into the kingdome of God.



## The Prayer for mortification.

**O** Righteous God & mercyfull Father, who art so pure and cleane, that there is no euill dwelleth with thee, no corruption resteth in thy sight, But he that walketh vprightly, he that worketh righteousness, and speaketh the trueth from his heart, he is accepted with thee: such a one thou louest, such a one thou receivest, and such a one shall rest in thy holy hill. But on the contrary, hee that walketh after his owne heartes desires, hee that yeldeth vnto the corrupt motions of flesh and bloud, and cloaketh iniquity vnder the shew of godlinesse: such a one dost thou hate, such a one doth thy soule abhorre, and such a one shall not come neere thee: hee may pray and shall not be heard, he may cry and call, but thou wilt not helpe him. Wherefore my good God, sith there is required in all men the sinceritie and true inwarde zeale



zeale of the soule, and an absolute killing of the motions of the flesh, and mortifying of all fleshly affections. Looke fauourably vppon me, in whome doe dwell an innumerable troope of foolish fantasies, a heape of sinfull affections. I find and feele, that though many times to will, be present with me, yet to perfourme is not in my power: sinne preuaileth, and death through sinne swalloweth mee by: so that I rest in darkenesse of sin, and that by gyuing scope vnto mine owne peruerse will: And so long good Father, as I dwell in this house of flesh and bloud, deteyned downewarde wyth the pleasing and entising things thereof, I cannot maister my corrupt desires, I cannot brydle myne affections: but in steede of true mortification, I breake out into such outrage, by consent of all my members, that my affections extend from conceiuing euill, to performing of euill, from desiring to sinne, to commit sinne, euen wyth greedynesse. And yet such is my miserable estate, being thus in my selfe

selfe, that flesh and bloud flattereth it selfe, and concludeth, that whatsoeuer I purpose in an euill desire, so that it breake not forth into open grosse wickednesse, that I am holy enough, that I am as sincere as is requisite, and that I stand too fearefull of thy iudgements: when thou knowest, that all and euery the least conceyte of sinne, breaking into action, in what couert measure or meane degree soeuer, it by and by endaungereth my soule, and deserueth suddayne iudgement. And therefore let it please thee, that as thy deere sonne thorough thy surpassing loue, hath reconciled all such vnto thy fauor agayne, that are truely penitent: so let thy holy spirite continually worke to the taming of vnbridled flesh, and let me by the same spirite, neuer leaue more and more to seeke and endeuour to subdue my grosse affections, vntill I come to a true and absolute mortification of all the euils that rise by in mee: so shall I deny and forsake my selfe and followe thee: so shall I leaue my selfe and come vnto thee:

I

I shall hate my selfe and loue thee:  
I shall conquere my self and serue  
thee.

Good Father, thou seest that  
I am most weake, and without  
the continuall woorking of thy  
grace, I can not in any measure  
suppresse my desires, but rather  
they the more strongly rise in mee:  
I cannot deny my selfe, but ra-  
ther I deny the woorking of grace  
in me, I do not onely not mortify  
my sinnes, but sinne rather reui-  
ueth and becommeth strong in me,  
insomuch as it bringeth forth fruit  
not vnto life, but vnto death.  
Therefore I beseech thee sanctify  
me, that I defile not my selfe with  
the filthinesse of the flesh, or fleshly  
thinges, howsoever they seeme to  
please me. Let me not be deceyued  
with the pleasinge iudgemente of  
woorldly men, who asfirme sinne  
to bee no sinne, darkenesse to bee  
light, and light to bee darkenesse:  
Atheisme to be religion, and sanc-  
titie to be sinne: couetousnesse to  
be good husbandry, and charity to  
be folly, hatred and reuenge to bee  
manhooe, and loue to bee cowar-

dice, ſwearing to bee courage, and  
weakeneſſe to be madneſſe, pride to  
be decencie, and comelineſſe to bee  
beaſtly. Oh good Father, many  
are the enenities that riſe vp in  
vs, & defended not only as things  
tollerable, but as things laudable:  
oh mortifie therefore, mortifie theſe  
euils, let vs no longer be beſorted  
with the filthy faſhions of the cor-  
rupt world: extinguiſh the flames  
of carnall deſires, reſſe the ra-  
ging luſts of the fleſh, and graunt  
that we may ſhun, and with due  
watchfulneſſe auoyde all thinges  
that haue but the apparance of e-  
uill: that being thus inwardly ſub-  
dued, I may make outward pro-  
feſſion, that whatſoeuer I doo, it  
may be ſimply grounde vpon the  
truth of a good conſcience, in ſingle-  
neſſe of the ſpirite, in newneſſe of  
life. And let me ſtill retayne thy  
in memozy, that I can not follow  
mine owne will, and thy word.  
I may not impart my affections  
to the deedes of the fleſh, and the  
woorkes of the ſpirite. I can not  
walke in darkeneſſe and light, the  
way of death, and the way of  
life,

life, I cannot serue thee and sinne. Direct me therefore, good Father, direct mee in my whole life, and se- perate mee from the woꝛlde and woꝛldly thinges, and let me dwell with thee in all godly meditati- ons, and contemplations, and let me vse the thinges in this woꝛld, as if I vsed them not, let mee liue in this life, as if I were dead to sinne: and beeing thus /truely mortified in the body, and quicke- ned in the spirite, let mee looke in continuall watchfullnesse, for the dissolution of this my mortall bo- die, that my soule may ascende: and in the ende both in soule and bodye, I may for euermore en- ioy the eternall ioyes of heauen. Amen.

O Lord increase our faith.



This



This tendeth to a true deniall of  
*our selues, in mortifying our affe-*  
*ctions, whereby we ouer greedily*  
*imbrace the pleasures*  
*of this world.*

**C**Orrupt and filthy are we all,  
the proudest man is dust :  
No comfort here : we liue in thral,  
and linger here in lust.  
The sweetest of delights that we  
can chuse to please our will :  
what brings it vs ? who doth not se  
that pleasures turne to ill ?

Art thou a mā whose state is great,  
if pompe exalt thy mind :  
What then ? Thy soul with sin im-  
bewraies thy plesures blind, (pleat  
A dolefull bell doth wait to ring,  
when thou secure shalt die :  
What song of glory canst thou sing  
when corpes in graue shall lie ?

What shal auaille thy lofty lookes ?  
whereat the poore do quake .!  
And what thy Machauilian bokes ?  
whose cursed slights forsake.

Thy

Thy brauest buildings high in state  
 thy golden gods but dust :  
 Thy Thrafoes & thy Gnatoes mate  
 no more shall serue thy lust.

Thy formal friends that fawne on  
 & please the time for gaine: (thee  
 Wil sigh in shew: but shrink frō the  
 whē most thou groanst in paine  
 Thy rich aray which heere doth  
 thy stinking carcasfe gay: (make  
 Thy foe, when thou art gone, will  
 & laugh: & thou in clay. (take

No state so strong, no man so sure,  
 no office or degree: .

Can graunt vs warrant to endure,  
 beyond our time we see,

Why then doth flesh triumph, &  
 it selfe in pleasing dayes: (braue  
 Yet sinks in sinnes, at last the graue  
 our grosse farewell displayes,

Oh then in hast and happy time,  
 bid all this trash farewell:

Ye high and low of dung and slime,  
 to day leaue of to swell.

Subdue ye pride, deny your will,  
 now mortifie your lust:

No share els in Gods holy hill,  
 ye haue, to hell ye must. A

A motion to a Prayer tending to  
the obtayning of the king-  
dome of God.



**I**t hath pleased Al-  
mighty **G O D** in  
greate measure of  
mercye to call vs  
home vnto hym, to  
confesse our sins, which although  
they be great & many, yet thzough  
the abundance of his loue, he hath  
taken them away thzough the me-  
rits of his sonne. And onely cra-  
ueth this, that we will forlake our  
selues, and follow him: wherein  
we are incoined to seeke the Lord  
our God, and to frame our selues  
to that course that may bring vs  
wholy vnto him, being the foun-  
taine of all goodnes, which we can  
receiue either in soule oz body.

And forasmuch as hee saw the  
cozrptions of our heartes to bee  
such, as they brought forth often-  
times, peruerse and contrary de-  
sires, tending most especially to  
wozldly and fleshly things: He in  
faueur directed vs especiall, what  
to



to craue at his handes, namely, To  
seeke the kingdome of God & the  
riches and righteousnesse thereof.  
And then shall all thinges necessa-  
ry both for body and soule be ad-  
ministrated vnto vs. In so much as  
it appeareth that the foundation  
of all our petitions, tending to bo-  
dily reliefe, must be builded, not  
vpon our owne rash conceites, as  
to aske what our naturall dispo-  
sition will lead vs vnto : But to  
seeke the word of God, the know-  
ledge of Christ, and the thinges of  
the body beeing of small moment,  
shall be cast vpon vs by the louing  
prouidence of our good God. Al-  
though in deepe the kingdome of  
God bee not meate and drinke, it  
consisteth not in the outward man,  
as in promotion, in riches, in beau-  
ty, in honour, in health, in friends,  
nor in whatsoever pleasures of  
flesh and bloud : no, not in cere-  
monies, and traditions inuented  
by man: not in the outward word,  
neither in whatsoever is seene  
with the externall eye. But it con-  
sisteth in spirituall feeling, taste,  
and vse, in the sincere and pure  
knowledge,

knowledge, exercise, and comfort  
of the Gospell of Iesus Christ,  
performing the Will of God here  
in earth.

*Luk. 6. 10.*

*Math. 5. 4.*

*Esa. 61. 2. 3*

*Psal. 37. 11.*

*Psal. 24. 4.*

*Mat. 5. 10.*

*2. Cor. 9. 50.*

And heerein it is required, that  
we be Poore in spirit, to hunger &  
thirst for righteousness, to be meke,  
to be mercifull, to be pure in hart,  
and gladly, Suffer persecution for  
righteousnes sake. We must be lo-  
uing, liberall, pityfull, patient in  
troubles, and in all thinges wee  
must frame and conforme our  
woordes, workes, and thoughts,  
to doe the Will of our heauenly  
father.

To him we must fall downe to  
be strengthened in faith, wythout  
which we cannot reteine this king-  
dome, the liuely and effectuall  
word: which that it may be pure-  
ly preached without fraud, deliue-  
red without vaine glozy: receiued  
and practised, without faltring or  
fear we must pray vnto our God,  
who hath promised and will per-  
fourme, to send vs hys ayde, to  
keepe vs vpight in this glorious  
path to eternall life. And wee  
must pray vnto him, that hee will  
make

make our vnderstandings capable of the trueth of hys wpyll, and what hee requireth at our handes in seekinge of this hys kingdome. That he wil frame our liues in all simplicity of faith, submitting our selues wholly vnto his word, casting downe our own imaginations, and eucry proude conceit of our selues: that throught meekenesse, in true knowledge and obedience, we may be made meete partakers of the euerlasting kingdome of God.

Hauiug obtained this spiritual feeling of the will of God, in hys word, and being sealed by throught faith in a longing desire, for all spirituall perfection, let vs proceede to the execution of our callinges, which may aunswere the commaundement of God heerein. Let vs continually seeke new and dayly meanes by hearinge the word preached, by stirring vp one of another, and by giuing sacred examples of vertue and godlinesse, that our callinges may bee made sure, to bee founded and established in this kingdome.

Then

Then may wee freely approach  
 vnto our God, and he wil receive  
 vs: we may cal on him, and he wil  
 heare vs: we may beg of him, and  
 he will giue vs all things necessary  
 for body and soule. Hee is our al-  
 mighty king, and hee will defend  
 vs: he is our mercifull God, and  
 he will relieue vs: and hee is our  
 mercifull father, and he will feede  
 vs, cloath vs, and teach vs. And  
 at last, he will crowne vs with the  
 glozy of his sonne, hee will make  
 vs as the saintes in heauen, and  
 we shall receiue the inheritance of  
 euerlasting blisse. And therefore  
 let vs seeke and pray vnto hym,  
 that wee may obtayne this prin-  
 cipall and chiefe foundation of  
 all true comfortes in this life, the  
 kingdome of his sonne Christ Je-  
 sus.

The prayer for the kingdome  
 of God.



Most gracious God  
 and louing father, it  
 hath pleased thee to  
 commaund vs, first,  
 and before all things,  
 to

to seeke thy kingdome, and the riches and righteousness therof, with promise that then all things necessary for body and soule shall be giuen vs : wherfoze good father, sith that our vnableness is such, that we cannot attayne vnto this high matter of our selues, boushase to prepare our heartes, that at thys time and alwayes, wee may aboue all thinges, hunger and thirst for this righteousness, the absolute meane of our true comfort : without which all our comfort is but care : our wisdom, but foolishnes : our glozy, but shame : our riches, but pouerty : our godlines impietie : and all our prayers sin. Wherefoze good father, I humbly pray thee in the behalfe of all thy children, that thou wilt poure into our heartes, a godly consideration of our imperfections, not being endued with this absolute integrity : that we may see our pouerty & nakednes, not being enriched & clothed with this riches, & sweedes of sanctitie : that wee may feeble how ready we are to pine for want of this fode of our soules, thy sacred  
word,

swoord, the glorious Gospell of Christ, wherein consisteth this heauenly kingdome, which kingdome O Lord teach vs to find.

Endue vs with thy holy spirit: poure into our harts that sacred gift which thou hast left for our comfort, to leade vs to thy kingdome, that may direct vs in all truth, that may manifest in vs the knowledge and exercise of thy sword, wherein reileth that spirituall happynesse, which heere by faith, we see as a shadow farre off, which one day shall be manifest to our absolute ioy and saluation.

In the meane tyme good Father, sanctify our hearts with heauenly contemplations, and sanctified meditations, that our ioye which now is but in part, may bee dayly enlarged through the diuine fruites of loue to thy law, faith in thy promises, and of hope that our ioy shall be full at the appearinge of thy sonne. So shall the kingdome of thy sonne appcare in vs, and wee which swander in the darknesse of this polluted world, shall appcare manifestly to bee the heires

heires of thy kingdome, through faith testified by the fruites of a sanctified life.

And to the end, good father, that thy kingdom may daylie moze and moze appeare and increase, graunt free and comfortable passage to thy word and Gospell of Christ, that it may be plainlie, purely, and plentifully preached. And bouchsafe to increase the number of the labozers in this worke, who may faithfullie and diligentlie worke therein. That through the same, thy people, which now sit in darkness, may be enlightened, that such as are farre off may come neere: and they that are without, at thy good pleasure may be brought into this kingdome: that wee may all put on that sanctified garment of a new life and sincere conuersation, which may approue vs to bee thy children, and Citizens of thy kingdome: and that as becommeth thy sonnes, we may be reformed in our liues.

Giue vs thine holy Sprite, that wee may beleue thy worde, and thereby so direct our liues, that



We in all vertuousnes & godlines  
of conuersation, may finish our  
course vpon earth: And after ward  
liue with thy Sonne in eternall  
blisse. And seeing thy kingdome is  
not meat and drinke, neither consi-  
steth in ceremonies and traditions  
deuised by man, neither commeth  
it with observations, neither is it in  
word, but in righteousnesse, and  
peace, and ioy in the holie Ghost,  
and in power: Graunt that wee  
all may be truelie regenerate and  
borne new by the holie spirit, and  
may no longer spend the dayes of  
our liues in the lusts of the flesh,  
in the vanities of the mind, and in  
pride of lyfe. But may eleuate  
and raise vpswarde all our affecti-  
ons, euen vnto thy holie hill, from  
whence commeth the lyfe wherein  
we liue, the helpe wherby we  
stand, and the power wherby we  
are defended. And be thou present  
good Father, in al readines to sup-  
port vs being weak, to releue vs  
being poore, and to traine vs vp  
in all heauenlie knowledge, being  
altogether ignorant.

And let euery of thy children  
that



that thirst after that righteousness,  
bee filled with all good thinges  
within and without, that we may  
goe forwarde in daylie exercise of  
pietie and godlines, in knowledge,  
in faith, in loue, in hope, and in  
true zeale, that we may liue with-  
in the compasse of thy fatherly  
protection, die in thy loue, and be  
in the end crowned with the glo-  
rious merites of thy Sonne in  
heauen. Amen.

*O Lord increase our faith.*

## For the kingdom of God.

THE God of blis,  
Who faithfull is,  
His sacred word doth send:  
To teach vs all,  
On him to call,  
And to his lawes attend.

His kingdome pure,  
Which shall indure  
For ever: doth begin  
In those that know,  
How here below,  
To mortifie their sinne.

And they that will  
Imbrace with skil,  
The way that traines to blis,  
Shall quicklie see,  
That they shal bee  
Reformde from things amis.

O God aboue,  
Lookethou in loue;  
On all that long to see:  
Thy saving health,  
Thy heavenly wealth,  
And glorious kingdom fice.

Thy kingdome show  
To vs below :  
That wander here awry,  
Direct our feet,  
Thy statutes sweet,  
To vs thy folke discric.

Oh be not slacke,  
But what we lacke  
With speed let vs obtaine :  
For thou dost feed,  
Such as haue need,  
Thou dost no poore disdaine.

A most

A most necessarie motion to a prayer, tending to the comfort and preservation of the Church of Christ, worthy to be duly considered in these dayes.



There is none so ignorant (I trust) but well knoweth, and is fully satisfied, that our good God by the operation of the spirit, through the preaching of his worde, hath gathered together a great multitude of people, out of all partes of the worlde, whome he hath endued with the knowledge of himself, and whom he hath chosen sincerely to serue him, to call on his holy name, and to celebrate his prayes in this worlde: which companie of people, though farre and neere scattered, hee hath so vnited and knit together in one faith, in one baptisme, and in one sincere course of doctrine, taught and left vnto

How the whole strength is knit together though the members bee scattered.

by Christ our sauiour. That he our sauiour disdaineth not to call them his Church in whome he will bee serued, and in whose hearts and soules hee vouchsafeth to dwell, euen by his holie spirite, hee disdaineth not to accept this Church as his spouse and wife, affording himself to be her husband: he is the head, and this faithfull companie the members. This church of God is holy: it is sanctified in Christ Iesus, and euery member thereof is a saint by calling: Whosoever is of this fellowshippe and companie, & is trulie ioyned vnto that head Christ Iesus, is so separated from the wicked, that he liueth in Christ, and Christ in him.

And forsomuch as we al know that Christ our sauiour, when he came in the flesh: and being present in the world, though he were Lord of all, became as a seruant, humbling himselfe, and was of no reputation among men: but was scorned, derided, whipped, spit at, and in most base manner abused, and at last hee was crucified: yet was hee pure, innocent, stedfast, pati-

Eph. 5. 22.

2. Cor. 11. 2

Reue. 21. 2.

Eph. 1. 33

Col. 1. 24

1. Cor. 1. 2

Every mem  
ber of the  
Church is  
ioyned vn-  
to Christ.

Mat. 28. 18.

Col. 2. 10.

patient, faithfull, and did loue his enemies, and prayed for them. At this he did and suffered, to the end that his Church and euerie member thereof, should learne of this their head, and be guided by this their husband, how and in what course to carrie themselves in this present world.

And for that man of himselfe is ignorant and weake, he hath left his owne example for his children to folloew, and his spirit to guide this his Church, that it stepe not aside, to an vnknowne husband: But that in all obedience, they shoulde performe what hee commandeth, and carefully auoid what he forbiddeth.

The spirit  
of God  
dwelleth  
in his  
Church.

Christ being now ascended, and sitting in the heauens at the right hand of his father, hath left this his Church as his image, here in earth to be scorned, scoffed, whipped, afflicted, persecuted, & euē massacred, murthered and spoyled, by the enemies of his crosse. And euerie member of this Church, must lay downe his account befoze hand, and reckon what it will cost

The true  
Church is  
the image  
of Christ.

The church  
must suffer  
persecutio.

him, and he shall finde that it will amount vnto no lesse, than persecution, trouble, enemies, and euen death it self, if he will trulie follow his maister Christ. And this portio[n] is the verie badge wherby his Church, and the true members thereof are known: it is the touch stone and triall of our professions. And to the ende that wee may the more exactly follow him, hee comma[n]deth vs to forsake our selues, and to take vp his crosse, and patientlie abide and beare whatsoeuer triall shal be laid on vs by his enemies, who if they spared not him being the head, they will not forbear the members. If they called him, euen our maister, Belzebub, what reproch will they not giue vs: if they crucified the Lord of glorie, much more will they persecute his chidren.

The lot  
of Gods  
children.

It appeared, as soone as the maister was taken away, the seruantes were despised: when the shepheard was gone, the sheepe wandred abroad, and all the chidren of God were tryed, some by mockings and scornings, some by bands

bandes and imprisonment, some were hewen in peeces, som stoned, some slaine with the sword, some wandred vp and downe in sheepe skinnes, destitute of comfort, afflicted and tormented, some wandred in the mountains and in the wildernesses, hiding themselues in caues and denues of the earth, and none escaped the hand of the enemye, & yet they were such as the world was not worthy of. Paul the Apostle was mightilie persecuted of the Iewes, after he became a member of this Church. Peter & Iohn were also bitterly persecuted. Stephen most miserably handled, and at last stoned. All the Apostles and Disciples of Christ were persecuted, and hauocke was made of the Church of God, in so much as all such as took on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup wherof their master tasted. And we that followe them in profession, must bee contented to follow them in troubles, to take by the crosse, and to beare what the world wil lay vpon vs. There

*Heb. 11. 36.*

*37-38.*

*2. Cor. 11.*

*24. 33.*

*Act. 4. 3*

*Act. 6. 12*

*Act. 7. 58*

*Act. 8. 3*



is no way to the kingdom of heauen, but by Christ, and there is no way to Christ, but by tribulation.

Psal. 11. 2.

Psal. 2. 2

The practices of the enemies of the Church of God.

The wicked do continually seek to oppresse such as are true of hart, they make sharp their swords, they bend their bowes, and dispose their arrowes in the strings, coveting to shoote at those that feare God. The Kings of the earth band themselves, & the princes of the world assemble themselves together against God & his Church. England, since it hath come to the tast of true religion, hath tasted how true it is that is said, that they that will liue vprightlie, shall haue many that will rise vp against them. How hath therage of Sathan appeared against vs, with bitter threats from Spaine, with excommunications, and condemnations from Rome? how haue we bin labored to haue bene seduced by Priests and Seminaries, from our bounden loue and dutie, not only towarde her Maiestie, but towarde our God? if cursings, if blessings, if dissuasions, or persuasions, if threats of hell, if promises of heauen, if thow-  
wing.



wing downe, or exalting high, if feare of fire and sword could haue preuailed, we had false and forsaken God ere this day: how haue they sought the death and destruction of our gracious Queene, and graue Counsellors, by enchantments, by magick, by murther, and by all deuillish practises: Haue we not bene environed by flectes of foes at sea: by armies of rebels by land, and endaungered by hidden Traytors at home: hath there yet any of their conspiracies preuailed: hath not God stood our defence: hath not our Christ, the head of our Church stood in the gap against these treacheries and tumultes: and doeth there not hereby appeare a Church militant, a Church still driuen to defende it selfe: and a Church malignant, a Church fraught with malice against the truth: a Church offended, and a Church offending, a Church suffering, and a Church persecuting: And who doth not see how manifestly it appeareth, that our Church is that Church which resembleth our head Christ.

Jesus.

A Church  
militant &  
a Church  
malignant.

Jesus in suffering, and the other  
 to be the Church, resembling their  
 father the Deuill, by massacring  
 and killing, who seeing his king-  
 dome to bee neere at an ende, and  
 noting how his Church and the  
 reprobates companie diminisheth,  
 beginneth to enkindle the coales  
 of dissention betwene kings and  
 kingdoms, and stirreth vp trai-  
 tozs vnder collour of teachers,  
 murtherers in the name of catho-  
 liques, and deuils vnder the habit  
 of a religion: by whome the whole  
 worlde is at this day set all in a  
 flame, and they labour by all  
 means, to peruert with the venom  
 in their tayles, the consciences of  
 al true Christians, and where they  
 see they cannot preuaile by the  
 trueth, they seeke it by tyzannie:  
 in the place and steede of mercie,  
 they vse massacres, in steed of peace  
 which the truth imbraceth, they  
 stirre vp warres, and in steed of  
 loue (the badge of Christians) they  
 execute all hatred, euen to bloud.  
 If we looke into late yeares, we  
 shall finde in Fraunce how thou-  
 sands of the Church of God haue  
 bene

The badge  
 of the An-  
 tichristian  
 Church.

The trou-  
 bles in  
 France.

bene murdered, some in their beds, some in the streets, some in the temple, some preaching, some praying, and whosoever was noted to serue god aright, was swallowed by in this deuillish furie: and for that the more they strived to suppress the truth, the more seeing it to preuaile, they by the instigation of the aduoker of Rome proceed on to new deuises, sparing neither olde, nor yong, great, nor small, but take all by the throte, euen their Kinges, and with butcherlie hands defile their pallaces with most cruel murders killing euerie innocent, euen such as can but name the Lord Christ, and him serue as their only redeemer in the lowest measure, doe they most cruellie cut off with vntimely death.

Is it not therfore high time for the pooze Church of God, in regard of this bloody worke of the Deuill, to poure forth continuall ardent prayers vnto our God for his present helpe in this trouble: And howsoever we rest in great measure freed from massacres and  
open

England  
hath great  
cause to  
pray.

The perse-  
cution in  
Queene  
Maries  
time, a  
menie to  
prayer  
now.

open murthers here in Englande,  
through the louing hande of our  
good God, yet are we not without  
continuall occasions, to moue vs  
to godly supplications, that God  
in his mercies will continue our fa-  
uourable God for euer, and that  
he will be still mindfull of vs, that  
wee fall not into our enemies  
hands, who (as we see) practise by  
all kindes of pollicies to presse in  
vpon vs, to deale with vs as they  
haue dealt with other nations: nay  
to make vs to be no moze a pzeple.

The remembrance of our little  
persecution in the time of Queene  
Marie, may moue vs to due obedi-  
ence vnto our God, who did spee-  
dilie deliuer vs by the gracious  
hand of our most sacred Queen E-  
lizabeth in whome, vnder our good  
God, we haue bene this 35. yeares  
almost compleat, so happilie defen-  
ded, that we haue had free scope  
to serue our God in truth: where-  
as wee see other nations to bee so  
suppressed by the heauie hande of  
the wicked man, that none dare  
stand vp to professe God, but with  
pzeent torture.

Oh,

Oh let vs therfore be thankful to our mighty God, for his help in all former dangers, and pray, that we may shew our selues as wise as serpents, & as innocent as doves, that we may stand sound and blameable in our professions, in faith strong, in loue vnfayned, and constantlie perseuering in this inuiolable truth, that the gates of hell, nor the tyrannie of the euill man preuaile not against vs, that the fond and idle furie of that Romish idoll terrifie vs not, whome, together with his worshippers, our al sufficient God laugheth to scorn: who, as we see, and haue tasted, hath by his prouidence turned their practises to their owne perdition, all their plots, snares, and pittes to catch themselves: Is not this marvelous in our eies? But y truth is great, and it preuaileth.

**It is the Lord that hath done this great thing.** It is hee that driueth backe the heathen, and that Psal. 44. 2. planteth his church, it is he that destroyeth the aduersaries, & maketh his owne people to grow, it is he y Psal. 129. 2. giveth strength vnto his people, & blesseth

Psal. 2. 1

The eng-  
mies hope  
cōmmeth  
to nought.

blesseth vs with peace. Why then doe the foolish heathen thus rage, why do these pœuish people mur-  
mure against the church of Chzist in vaine? When their hope was to haue preuailed with their pœ-  
uishlie tearmed (inuiincible armie) they stumbled and fell: the hande of the iust God was against them and his mighty hand cast them in-  
to the bottome of the sea, and with his power he confounded their de-  
uise: and howsoeuer they seeme to contipue malicious, and in a deepe desire to cut vs off, and to dispeople vs, let vs not feare, but dulie call vpon the name of God, our head and husbände, and hee will bzeake their bowes, hee will shiuer their spears in sunder, their owne swordes shall pierce them-  
selues, and their owne bullets shal rent themselues in peeces.

If God will  
that we  
suffer, let vs  
glorify him  
therein.

Let vs therefore continually fal  
downe befoze him in prayer, and  
in due obedience vnto his sword,  
submit our selues vnto his will,  
and if hee will that wee suffer for  
his name and trucths sake, let vs  
glorifie him in our sufferinges,  
know-

knowing this, that a crowne of lyfe is laide vp in store for as many as take his yoke with patience, and faithfully endure vnto the ende.

If it please him, hee can make warres to cease from one ende of the world to the other: but if it be his pleasure to raise vp new euils against vs for our sinnes, let vs acknowledge his iudgements to be iust, and our deserts to be vile. And let vs serue him continuallie, without feare of them that can but kill the bodie, and can not annoy the soule, then shall nothing separte vs from this our Christ, nor from the vniity of his Church, neither tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor perill of the sword, nor death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come nor heigth, nor depth, nor any creature, neyther Pope, Spaniard, Turke, nor Infidell, nothing shall separte vs from the loue of God, which is in Christ Iesus our Lord.

Nothing  
must sepe-  
rate vs frō  
Christ.

Let



Let euerie member then of this true Church, with all power and diligence, endeouour to approue himſelfe, by knowledge, by faith, by prayer, by humilitie, and patient abiding the Lords leaſure in all thinges : ſo will our louing God keepe vs vnder the ſhadowe of his winges, and preſerue vs as the apple of his eye, that wee may grow vp, & bring forth fruit a thouſand fold, to the glorie of his name: and whether by lyfe or by death, he hath decreed to gloriſie vs, let vs take eyther in al godlie obedience vnto his will, and preſent our continual prayers vnto his Maieſtie, for the comfort and preſeruatiſon of the vniuerſal Church.

The





The prayer for the church  
of God, to be said at al times,  
and especially in  
dangers.



**O**mnipotentie God and  
euerliuing Father,  
who hast bouchsa-  
fed to gather vnto  
thy self an holy com-  
panie out of all nations of the  
world, whom thou hast most glo-  
riously entituled with the names  
of thy Church, thy spouse, and thy  
members, and whome also thou  
teachest, louest, and feedest: whome  
also thou so tenderly considerest,  
that howsoeuer the wicked, euen  
thine enemies, do seeke to annoy  
it, thou so defendest, gardest & bles-  
sest it, that no haire of the head of  
the least member thereof falleth,  
much lesse any one of that cōpany  
perisheth, or is troden down, with-  
out thy prouidence. Yet, good fa-  
ther, such is thy pleasure, that  
while this companie shall dwell in  
earthly vessels, it is as a ship tossed  
and tumbled with the cruel stormes  
and

and dangerous wathes of the ſea, of continuall perſecutions ſubiect to often assaults of the enimie, daſhed ſomtime againſt the ſword, ſometime beaten with ſlaunders, backbitings, reproches, & ſomtime to beatings, buſſettings, croſſings: and ſometime to maſſacres, murders, and moſt cruell death. It is neuer free from perill, it is alwaies and by all means tryed. There is no comfort, no ioy, no reſt, as long as it is in this lyfe, but in hope, wayting patientlie the comforts and conſolations in heauen.

It continuallie depainteth out the ſufferings, the croſſes, and ignominious courſe which Chriſt himſelfe was forced to ſuffer here in earth. In ſo much as it is made knowne to be thy Church, by the continuall calamities which here in this life it endureth.

Good father, thou ſeeſt how the heathen do rage, and how the ſroward people of the earth do murmur againſt thee in theſe thy members: how the Kinges of the earth band themſelues, & the princes aſſemble and conſult together againſt

against thee, thy Christ, and against  
his Church. But make thy people  
strong in faith, that we may break  
their bands, and cast their cordes  
from vs: For salvation belongeth  
vnto thee, and thy blessing is vpon  
thy people. Thou seest, O Lord,  
thou seest how the wicked bende  
their bowes, and make ready their  
arrowes, that they may secretly  
shoote at thy childzen, and to hit  
them that feare not. But thou righ-  
teous Lord, lovest righteousnes, thy  
countenance doth behold the iust,  
and thine hand shal hold them vp.  
Withdrow not therfore thy tender  
mercies from thy Church: let thy  
mercie and thy trueth alway pre-  
serue it: for thou seest that innu-  
merable troubles are raised against  
it, but send thou thy light and thy  
truth, and let knowledge, faith and  
true obedience in lowlines & zeale,  
lead it: and by thy mightie hand  
preserue it in thy holy mountaine,  
and let it alwayes rest in thy ta-  
bernacles: furnish it with all ioy  
and gladnes, & gird it about with  
strēgth. Let it througħ thee be able  
to thrust back her aduersaries, and  
in

in thy name, tread downe such as  
rise vp against her. Let thy church  
continually sing, The Lord is my  
light and my saluation, whom shal  
I feare? the Lord is the strength of  
my lyfe, of whom shal I be afraid?  
In the time of trouble and daun-  
ger, hide thy people in thy taber-  
nacle in the secret place of thy pa-  
uilion: hide them, O Lord, and set  
them vpon a sure rocke, that when  
the wicked, euen their enemies and  
their foes come vpon them to de-  
uoure them, let them stumble and  
fal. Be thou our strength & shield,  
Thou givest strength to thy peo-  
ple, and blestest them with peace,  
But, good Father, thou seest that  
the wicked furiously rage, and en-  
deuour to rush in vpon thy sanctu-  
arie, they imagine mischief against  
thy church, and seek by all means  
to deuour thine inheritance. They  
lay snares, O Lord, to entrap thy  
spouse, & to dismember thy Christ.  
They take wicked counsaile, and  
in deceit doe they worke all their  
deuises: they lay wait for the righ-  
teous company, and seeke to de-  
stroy them, But they shall not bee  
destroyde

destroied in the perillous time. For thou, Lord, hast promised to stand in the defence of thine owne people: Thou hast saued vs from our aduersaries; and hast put them to confusion that hate thy people.

Up Lord, and beholde, how yet the enemy seeketh to destroy vs: Hide not thy face, forget not our miserie and affliction: thou God, art the king of all the earth, thou raignest and rulest ouer the heathen: therefore will we not feare. The Lord of hostes is with vs, the God of Jacob is our refuge, yea, this God is our God for euer and euer: hee is the guide of his Church, and he it is that wil come and will not keepe silence, a fire shall deuoure before thee, so that thine enemies shall not bee able to stand in thy presence, they shall be scattered abroad & come to shame suddainly. Thou God hast geuen a banner to them that fear thee, that it may bee displaide in testimonie of thy truth. That thy beloued, euen thy spouse, may be deliuered: & that euerie member of thy church may dwell in thy tabernacle for euer,

ner, and may rest vnder the couer-  
ring of thy wings, when the wic-  
ked shal fal and be vtterly discom-  
forted. Oh how terrible art thou in  
thy works: through the greatnesse  
of thy power shall thine enemies  
be subiected vnto thee. And al-  
though thou sufferedst the wicked  
to ride euen ouer our heades, al-  
though we haue bin forced to passe  
through fire and water: yet hast  
thou deliuered vs, and brought vs  
into a wealthy place, where thy  
sword and Gospell, euen the truth  
of our saluation, is freely deliue-  
red. Wherefoze, O God, arise, let  
thine enemies bee scattered: Let  
them that hate thee, flie before thee,  
as the smoke vanisheth, so let thine  
enemies be driuen backe: let them  
not come neere thy sanctuarie. As  
waxe melteth before the fire, so let  
the enemies of thy Church perish  
at thy presence, and let thy people  
be glad: let thy congregations sing  
and reioyce, let thy beloued leape  
for ioy. O send downe thy graci-  
ous raine vpon thine inheritance,  
refresh the weary members of thy  
Church, such as haue felt the woe  
of

of thine enemies : Let them be re=  
comforted : Let the solitarie poore  
man that thirsteth for thy sauing  
health, be filled with the hid trea=  
sures of thy loue. Deliner the im=  
prisoned , and let the childzen now  
in-captiuitie, be set free. Wound the  
heads of the obstinate and stiffe=  
necked aduersaries of thy church,  
and bzuise the hairy scalps of such  
as seeke to destroy thy people. De=  
stroy the companie of the speare=  
men, & the multitude of the proud,  
whose hearts are lifted vp against  
thy people. Scatter those idle and  
euill affected ones , whose delight  
is in warre: so shall all kingdoms  
of the earth seeke thee, and the na=  
tions dispersed , shall attend vnto  
thy voice, & all such as know thee,  
shall sing forth thy praises , yea,  
they shal sing vnto him that rideth  
vpon the high heauens , & ascribe  
al power vnto thee, our great god,  
our mighty king, our husband and  
head. O God of hostes , cause thy  
face to shine vpon vs, and we shal  
be saued.

*O Lord increase our faith.*

E

A



# A Praise of Gods fauour in protecting his Church, com- fortable to the faith- full.

*Sing faithfullie Vnto God our  
strength: sing aloud Vnto the God  
of Iacob, Pſal, 81. 1.*

**O**Vr God is good; why ſhould we  
ſo long neglect his praiſe? (thē  
His help doth paſſe the help of mē  
whoſe lawes and loue decaies.  
But ſo, the loue of God endures,  
from day to day it ſtands :  
His ſpouſe to loue & liue he lures,  
and breaks her cruel bands.

(light,  
He ſendes his word, and giues her  
his goſpell feeds his flock,  
His people only take their flight,  
to him their liuely rocke.  
On him they ſtay, on him they ſtād  
and he extends his aid: (band,  
He breaks with truth the dolefull  
whereat his Church diſmaid,

No pompous pope, no Spaniard  
no direful drum of foe: (proud,  
No



No shaft, no shot, no rainles cloud  
can daunt his spouse with wo:  
What though the peevish mā of sin  
his bloody badge display.  
What if he vainly vaunt to win?  
be still: he shall decay:

The proudest of our foes shal fall,  
their stoutest strength shall rue;  
The stately strumpet fraught with  
shall faint, and all her crue. (gall,  
Iehovah yet, his Church shal saue,  
and with his hand defend:  
Who then wil rest a popish slaue?  
and not our Englands friend.

Breath out thy word, O God our  
let it be publisht so: (guide,  
That it may stand and still abide,  
and teach thy Church to grow.  
Let truth prevaile, let faith abound  
let all reforme their waies:  
Our Queen preserue, her foes con-  
send peace in al her daies, (found

& A motion to a prayer,  
wherein the soule must arme it  
selfe against daungers of the  
time, in regarde of  
false doctrine.



Christ forsoeking in the  
dayes of his flesh,  
that after his de-  
parture, his children  
should be in danger  
to be seduced from  
his sincere truth, by the ministers  
of Sathan, false Prophetes, and  
lying teachers: hath verie graci-  
ousslie giuen vs a forwarning to  
take heede of such as enter in a-  
mongst vs in sheeps clothing, who  
are inwardly rauening wolues:  
Mat. 7. 15. Who should priuilie bring in dam-  
nable heresies, euen denying the  
Lord, who hath bought them, and  
who bring vpon themselves swift  
damnation: yet many shall follow  
their destructions, by whome the  
way of truth is euill spoken of, It  
was prophesied long ago, that in  
the latter dayes (euen the dayes  
wherein wee liue) should rise vp  
very

berie dangerous doctrines: & Sa-  
 than should transfozme himself in-  
 to an angell of light: and false A-  
 postles, hauing put on the person  
 (as it were) of Christ himself, and  
 of his Apostles, should creep into  
 the hearts of Gods childzen, and  
 so enchant them with their coun-  
 terfeit holines, that many througħ  
 their hypocrisie shuld be deceiued:  
 Many such haue in our dayes ri-  
 sen vp, and haue caried great shew  
 of being of the flock of Christ, but  
 by their actions haue shewed them-  
 selues berie deuourers of the sheep  
 of Christ, and haue sought to suck  
 the bld of his saintes: of which  
 kind of deceiuers, there are manie  
 kindes (and they most subtile and  
 swilie in their generation) & there-  
 fore it behoueth the childzen of  
 God, to be careful, watchfull, and  
 obedient vnto the wil and word of  
 God, which is the line wherby we  
 must direct our course, to sayle a-  
 right vnto the harbour of the hea-  
 uenlie truth. Wee must touch the  
 compasse of our heartes with the  
 loadstone of truth, wherby we shal  
 be able to eleuate al our affections

2 Pet. 2. 1. &  
 Sathan and  
 his mini-  
 sters, chāge  
 themselues  
 into angels  
 of light.

There are  
 many kinds  
 of deceuers

unto the heavenly day star Christ  
 Iesus, that no counterfeit stone of  
 mans deceitful opinions, shal draw  
 vs from the course vnto our hea-  
 uenly harbour, the kingdome of  
 God, wher we shall enioy our true  
 and heavenly hearts ease, euen in  
 this life.

Sathans  
 barke a de-  
 ceitful and  
 a secure  
 cradle.

Let vs therefore pray, that wee  
 be not miscaried by the deceites of  
 the wicked pilot sathan, whose di-  
 rections are meerey indirect, and  
 whose sailes are deceitfull, being  
 glozious to the eye: and the barke  
 wherein he carrieth his unhappie  
 passengers, seemeth to be a most se-  
 cure cradle, gliding on without  
 tempest or swaue, vntill it come to  
 the end of their race, where alas  
 they fall into the gulfe of perpetu-  
 all perdition: such a maister is he,  
 and such mariners are his false  
 Prophets, that they delight flesh  
 and bloud, and all their course see-  
 meth sweet, but short: and soure  
 merchandize shall they haue, that  
 passe in the pinnise of his poisoned  
 errours.

Let vs therfore be watchful, and  
 flie his painted poyson: for wee  
 may

may be soone miscarried, if we enter but one step into this course. Let vs cal to mind that Paul hath forewarned vs of a very perillous gulf, wherin, without great watchfulness and prayer, wee may easlie fall, and that is; into peruerse opinions, drawn thercinto by such as should enter in euen amongst our selues, yea, of our selues, euē of the fellow teachers in our congregations, that should speake peruerse things, yea, and draw disciples after them: The strength of whose enchantments we haue scene, euen in our owne Church of England, whose peruerse doctrines might be recited, but more fitlie omitted: the spirite speaketh euidentlie, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of erroꝝ, and doctrines of deuils, which speak lies through hipocrisie, and haue their consciences burned with an hot iron. Act. 20. 29. 30.

Let vs hearken vnto the worde of the Lord, & embrace it: Therfore let vs couet in all obedience and meeknes to bee taught the truth, pray for vnderstanding and fulfil-

ling of the same, that we may be able to discern these false prophets, & dreamers of dreames, of whome  
 of Israel, willing them not to hearken vnto the idle fantasies of men who propheticke vnto vs lies, and teach vs vanitie, that speake the visions of their owne hearts, and that teach those things which they themselves haue inuented of their owne brains, and which they haue not learned out of the word of the Lord, and yet say, The Lord hath said it, being puffed vp, and yet know nothing, but doting about questions and strife of wordes, whereof commeth enuie, strife, raylings, euill surmisings, &c. And yet feare not, nor blush to make the Lord of heauen the authour of their lies and vanities: who being enemies of God, verie traitors against his crowne, kingdom, and dignitie, sticke not to colour their deuillish practises, peeuish opinions, and grosse errours, with the worde of God, when indeede the worde of God bewrayeth them, confuteth them, and confoundeth them,

Dei. 13. 1.  
 ver. 6

Ier. 23. 16

1. Tim. 6. 4

The impudencie of  
 false Prophets.

them. Are not these false apostles, 2. Cor. 12  
deceitfull workers (saith Paule,) 13. 14. 15  
transforming themselves into the  
Ministers of Christ, and into his  
Apostles?

Such a strong deceiuer arose of  
late, euen yesterday, that hideous  
Hacker, stirred vp by Sathan,  
who was transformed into no lesse  
in arrogation of title, then into  
Christ himselfe, hauing on a kinde  
of habite of holinesse, his heart  
fraught with a legion of Deuils,  
who poured out mightie blasphemies  
against God, high treasons  
against her innocent Maiestie, and  
most detestable practises against  
his countrie. And yet a Christ:  
nay, a cursed caitife, in whom was  
performed the saying of Christ our  
Sauour, that there should arise  
false Christs, that should shewe  
such strength of errour, that if it  
were possible, the very elect should  
be seduced by them. And surely it  
is dangerous for the weaker sort  
to touch them in discourses, in dis-  
putations, or any conference, vnles  
it please god to arme them strong-  
ly with the sword of the spirit, that

Hacker a  
countefit  
Christ.

It is dan-  
gerous to  
dispute  
with false  
prophets.



Christians  
through  
frailety may  
fall into  
many gross  
cirours.

Whereun-  
to a coun-  
terfeit  
show of  
godlinesse  
may tend.

by the sword of truth they may be enabled to confound them in their argumentes. for the verie true Christians may often fall through frailtie, in some conceit of thinges euill to be good, and good thinges to be euill: and speciallie when it shal carrie collour of Godlinesse to conceiue it so. And manie times it falleth out that euill thinges carrie collour to preach vnto vs good, as in the adherents of this wicked man, the two Gentlemen that were deceiued by him, and drawne to enter into an vnlawful action: that that action carried collour of loue, in that they preached repentance vnto their countrie: it carried collour of Religion, in that they preached as Messengers sent from God: But see howe all these gay shewes were mingled with mischiefes, tending to stirre by byzozes and tumultes among the people, and to raise an euill opinion and disloyaltie in the subiectes towarde her Maiesty: & moreover, it tended to enuie and wicked zeale, to bring Magistrats into contempt. All which preach vnto



unto vs that it is time for al estates  
to looke about them, to be watch-  
full, and to be ready to stand in the  
day of trial: for these are persecuti-  
ons raised against the highest, e-  
uen by such as are with vs in  
some outwarde shewe, but not of  
vs as the issue of their workes de-  
clare: but in my poore opinion, this  
their preaching publisheth unto  
vs gods displeasure, for ouermuch  
security. If they being false Pro-  
phets preach unto vs repentance:  
it is time for the true Ministers of  
God to crie out for repentance: for  
God many waies preacheth unto  
vs repentance and amendment of  
life. And because the deuill to an  
euill purpose speaketh that which  
may admonish vs, let vs vse the  
meanes to learne howe to amende  
what is to be amended: so shal we  
tread him and his purposes vnder  
our feete, and God himselfe will  
send preachers, to publish his plea-  
sure, and to declare his truth with  
warrant of his sword, & whose exho-  
rations shal not be by deceit, nor  
by vncleanes, nor by guile, but as  
they were allowed of God and to

It is time  
for Gods  
Ministers  
to preach  
repentance  
& amend-  
ment of life.

whome.

Ignorance  
the mother  
of errors.

Coh. 2. 7.

Phil. 3. 16

Whom the Gospel being committed: they shall speake, not as they that please men, but God, which shall approue their heartes. By whose doctrine also we shall bee able to finde out all the false Prophets that endeavour to miscarry vs. The aptest mean to bring men into the captiuitie of errours, and erroneous teachers, is ignorance of the word, which would God it were merely banished the Church of God, that thzough knowledge we might wade in the true worde, and by the same distinguish and cull out the poyson of all peruerse teachers, and cast it in the fire of utter obliuion. That the hearts of true Christians might be comforted, & all the congregation of God knit together in loue. And that all the ministers of God might proceed in one rule, and might all mind one thing in the lord, that nothing be done of contention or vaine glorie, but that in meeknesse of minde euerie man esteeme other better than himselfe. What moued these two Gentlemen Ardington and Coppinger, to run that course, but vaine

baine glozie and ignozance of the  
 word, without the knowledge  
 whereof, the intricate and hidden  
 subtiltie of that wicked monster  
 Hacket, could not be descried, who  
 bewitched them with forgetful-  
 nes of their duties to God, & their  
 most gracious Queene: for that  
 they searched not the counsell of  
 God, neither builded their procees-  
 ding vpon his word: but pricked  
 on by the sting of singularitie and  
 baine glozie, brake out into despe-  
 rate and irreligious terms, laying  
 open, as it were, befoze all the  
 world, their owne corruptions, and  
 the deuillish affections of that wic-  
 ked man, that counterfeit Christ,  
 that forged king, who was deser-  
 uedly crowned with a halter in  
 Cheap, according to the words of  
 Paule, that the ende of these men  
 shall be according to their works,

The end of  
 Hacket  
 that coun-  
 terfeit  
 Christ.  
 2. Cor. 12.  
 15.

It is time for the children of  
 God to take warning and bee  
 watchfull, considering these daun-  
 gerous times, wherin swarmes of  
 false prophets do euerie where fly  
 to and fro to disquiet the godly, as  
 papists, Brownists, Anabaptists,  
 the

2.Tim.2.14

the familie of lust and leudnesse,  
 termed the family of loue: & manie  
 other dangerous sectes, who seeke  
 to quench the ardent zeale of sin-  
 cere Christianity, straining about  
 words which is to no profit, but to  
 the peruerting of the hearers. But  
 let vs pray that our Ministry may  
 show it selfe approued vnto God,  
 and that our Ministers neede not  
 to be ashamed, but may diuide the  
 word of truth aright, that they  
 may stay prophane and vaine bab-  
 lings which increase to moze vn-  
 godlines: And that they may keep  
 the pattern of the wholesome word,  
 which they haue learned in faith, &  
 which they may teach in loue in  
 Christ Iesus. For such is the sub-  
 tiltie of this wicked workmaster,  
 who hath sent forth these hellish  
 haruest men, that some one of these  
 his subtil sectes in shewe, meeteth,  
 & as it were, matcheth euery god-  
 ly endeouour and sincere course that  
 the children of God doe practise in  
 deed, only to impaire the credit of a  
 right Christian life in Gods sin-  
 cere children, by the opposition of  
 science, falsely so called.

2.Tim.6.25

We

We know that it is the duty of every childe of God, to doe good woorkes to approue his faith, by which faith he is iustified. And we see that the deuill hath stirred by a doctrine of woorkes that by them men are iustified, and therfore such as stand vpon their own iustification, carry themselves in shew answerable in morall sincerity to the most godly: when yet they hang in the Spiders web of sin, because they imagine that God will thank them because they doe that which he hath commaunded them. And yet by the mouth of God himselfe they are condemned for vnprofitable seruants. Luke. 17. 9  
10

We know that true Christians do thirst after the word, and desire to be fedde with the foode of the Gospel. And therefore desire to repaire vnto sermons, and to be studious in the word. And wee may see how the Deuill prouideth to blemish this Christian vertue, by stirring by euen of his wicked ministers to performe the same, as did the southsayers of Pharao, and at length to breake out into grosse and

The deuill  
endeuou-  
reth to ble-  
mish euery  
sincere ex-  
ercise.

and most palpable evils, to the end that the fall of them that stood not, should blemish the zeale of right godly affected.

Againe, we know that it is the dutie of Christians to shun swearing, and blasphemie, to giue continuall thanks for Gods benefites, to instruct their families, and to pray for, and with them. And wee see that the deuill hauing emulation hereat, endeouureth either to draw such as exercise this sincere course of lyfe into some action to discredite their profession, or els stirreth by some counterfeite of his in some shew, to perforce this integritie, that at the last by some notable fall, he may bring all other sincere professors into ignominie. Therefore, brethren stand fast, and keepe the instructions which yee haue bene taught either by words or by the examples of the apostles. For aboue the rest of his dangerous practises, marke how hee endeouureth to blemish the profession of the Gospel, euen in the Ministerie, & in the sound preachers of the word, by drawing them into some.

2. Thes. 2.  
15.

The Deuill  
practiseth  
to blemish  
the preachers  
of  
the word.

some grosse euill oz other, to the end that he may bring all the godly and zealous woorkmen of the Lord into contempt, blinding the eyes of the world, and therby raiseth a false opinion of the verie sacred truth.

By this we see, that euen now is come the time of triall, and now it wil be found out who are Gods childzen in shew, and who in deed, it will appeare, who wil continue vnto the end: for if wee giue consent to strange doctrine, to newe deuises, to false and counterfeit waies, whereunto wee are dayly moued, then shall wee bee vabandoned from the Church of God, howsoever we seeme to dwell in the same, and to be members of it: in outward shew, then wil God in the last day say, I know you not, howsoever we say we haue prophesied and preached in his name.

Oh let vs therefore pray, that we may hold on a true course, and keepe the line of the truth, without going to the right oz left hand, howsoever subiect wee shall then be to slaunders, to scoffes, to re-

What the true professors must look for.



proches, to imprisonmentes, and sometime to death it selfe.

Happy are wee that haue the booke of life laid open befoze vs, wherein is contained the way to Gods kingdome, and whereby we may take the path to our heauenly hearts ease, and that without re= proofo, whereof we may reioice,

A conside-  
ration of  
the cons-  
troverlies  
in our own  
Church.

And for a farther cause to moue vs to go vnto god in praier, let vs somewhat consider the controuer= sies which of late haue risen by the work and instigation of the deuill, euen in our own Church, amongst our own guides in our own native land: how it hath raised a scruple and doubt in some that are not altogether grounded in the know= ledge of the word, Whether they should obey the Magistrate in Ecclesiasticall causes. And, whether there should be a superiority or e= qualitie in the Church governors. These, and many other cauls hath hee raised, to hinder the preaching of the Gospell, which is greatlie to be lamented, and an establishment of concord amongst our selues to be sought and hartlie prayed for.

The



The word warranteth our obedience vnto Magistrates, & therfore, woe be vnto him that wil teach vs contrarie doctrine. Let vs induevour to performe our duties, and giue vnto God that which is Gods, & vnto Cæsar that which belongeth vnto Cæsar. And for the controuerſie of the inequalitye of Church gouernours, it is to bee considered that there are ſeueraill functions in the Church, and euerie function hath his ſeueraill person and place, let vs therfore pray that euery person may measure his calling by the word, and limit his ſuperiority or inferiority, as they are therein directed, then ſhall not the people of God want their due food in regard of humane contentions. Oh that euery one woulde enter into his owne conſcience, and as much as in him lieth, caſt away all carnall conſideration, and what the word of God warranteth, let him holde, and giue no ground to the cauillers, and ſhun the contrary.

And for vs that are the common people, that muſt expect to be fed by the miniſtery, let vs pray  
for

for their vnitie, and that God will  
 giue them humble spirits, vigilant  
 and watchfull eies, knowledge,  
 loue, zeale, and constancie, that the  
 false prophets may be abandoned,  
 and the true ministers of God bee  
 esteemed and embraced as the Mi-  
 nisters of God, Let vs obey them  
 that haue the ouersight of vs, and  
 submit our selues, for they watch  
 Heb. 13. 17 ouer our soules, as they that must  
 giue accounts, that they may do it  
 with ioy, and not with griefe, for  
 that is vnprofitable for vs, know-  
 Phil. 3. 18 ing that false prophets are the ene-  
 19. mies to the crosse of Christ, whose  
 2. Tim. 2. 21 end is damnation, whose God is  
 their bellie, & whose glory is their  
 shame, which mind earthly things.  
 If any man therfore purge himself  
 from these, he shal be a vessel of ho-  
 nor, and sanctified, and meet for the  
 Lord. And therfore let euerie man  
 pray vnto God that they may all  
 speak one thing, and that there may  
 be no dissensions amongst vs, but  
 we may bee knit together in one  
 mind, and in one iudgment, so shal  
 the glorie of God appeare, and our  
 Church prosper.

The

# The Prayer against false

Prophets, errors and Schismes,  
and for increase of Chri-  
stianitie.



Forasmuch, good  
father, as the  
latter times of the  
worlde are come  
vpon vs, and we  
are by thy diuine  
prouidence, alot-  
ted vnto these dangerous and euill  
daies, wherein, as we haue bene  
fozetold, many false prophets, and  
peruerse teachers, dreamers of  
dreames, and lying Apostles, are  
risen by: and Sathan that wicked  
serpent hath turned himselfe into  
an Angel of light, and his Mini-  
sters into the forme of thy Sonne  
Christ, and his Apostles, whereby  
hee endeuoureth to continue his  
kingdome, and to hinder the pas-  
sage of thy diuine word, to exalt er-  
rour, and to stop the truth, to con-  
firme vanitie, and to blemish thy  
word. And forasmuch also, good fa-  
ther, as that man of sin, the son of  
perdi-

perdition, heretofore fortolde to come, is alreadie come, and hath established his seate of pride, and sendeth abroade his lying Ministers to seduce such as haue not sufficient taste of thy sword, and whome thy grace directeth not, to beware of his wicked practises. Graunt (oh mercifull God) that we may through the assistance of thy diuine spirite, be wise in thee, and be so guided by thee, that the deceiuing deuises of these lying spirits, withdraw not our mindes, hearts and soules, from the true embracing of thy sacred word. Grant (O Lord) that we wander not from the path of thy heauenly kingdom, but may constantly and firmly perseuere in thine infallible trueth vnto the ende, and may banish all errors and shew of falsehood, and abide in the vnitie of thy true Church, and Christian religion for euer: let no deceitfull thing miscarrie vs, let not the craft and subtiltie of Sathan, nor the hypocriticall habite of holinesse, (wherewith many of the children of perdition are clad, to deceiue the  
simple

simple and true of heart) preuaile  
with vs. Defend vs, good father,  
from erroneous sectes, and let vs  
not in any sort ioyne with the  
schismes & diuisions of the world:  
for (good Father) as they are ma-  
ny, so are they in many sorts dan-  
gerous, for they all carie shewe of  
truth, some mixed with the truth,  
and all of them defended for a  
truth, insonmuch as the truth it  
selfe is little, yea, least of all main-  
tayned, but suppressed, persecuted,  
and bpbayded, euē with the titles  
of erroz, heresie, falshood, noueltie,  
cause of tumults, of rebellions, and  
contempt of Magistrates, and  
such like persecutions: which how  
contrary it is, thou knowest. It  
is hard therefore, vnlesse thou  
bouchsafe the light of thy holy spi-  
rit, to discern between these, and  
as hard to stande without being  
seduced through their subtilties:  
send downe therefore thy grace,  
and direct vs in thy truth, and ga-  
ther vs together in one sound pro-  
fession: enable vs to conceiue a-  
right the things that belong vnto  
saluation, and keepe vs from such  
as

as come into the Church in sheeps clothing, but are inwardly rauening wolues, which spare not thy flocke, but cruelly deuoure thy beloued sheep, with the poyson of erroneous doctrine: and root out the tares, cockle, and darnell of error, already sowne, from the good seed of thy word.

And forasmuch (good father) as the case standeth so, that who so will professe thy name, and seeke to sanctifie the same in a sincere and right course of life, not bending his affections, or yielding liking to the wicked course of this world, in whose proceedings standeth but the shadow without the substanti- all fruite of sinceritie, cannot wade thzough this bale full of confused corruptions, but hee shall fall into the handes of such as carrie the titles of Christians, & wil yet seek Antichristianlie, to impose themselves against him, with the bitterness of their vpbzaydings, to quaille (if it were possible) and to discomfite, nay, to seduce euen the faithfull from the sincere seruice of thee. And this (deere fa-  
ther)

ther, is dangerous vnto the weake and feeble ones, wherefoze giue vs aide and strength, that we slide not by their slipperie practises from a constant perseuerance in the inuincible truth, but rather may with all willingnes, not only lay down our goods, and al naturall respects, but euen life it selfe, rather than to shew our selues as broken bowes, to start aside with euerie blast of baine doctrine, and thereby be carried asway into vanity and errour.

And according vnto thy promise, vouchsafe that whensouer any of thy childzen, for the testimonie of their faith in thee, and for their ardent zeale in thy word, shall be apprehended, reprooued, or exacted befoze Princes; or rulers, howsoeuer vnlearned or vnable, they shall be in respect of deepe literature, or worldly wisdom, thine holie spirite may enlighten their vnderstandings, giue knowledge vnto their heartes, and vtterance vnto their lippes, that they may be able to speake & defend thy truth, to the vtter confutation of such false teachers as shall withstande

If

the

the same: & giue them also know-  
ledge and boldnesse, that the high  
looks, and the thundring threates  
of the mightie aduersaries dismay  
them not: so shall thy name bee  
glorified, thy word magnified, and  
thy pooze children sing forth the  
praise of thy might and maiestie,  
with heauenly wisdom in world-  
ly foolishnesse, and in the ende bee  
crowned with the diademe of eter-  
nall felicitie, with thy saints in  
blisse. Amen.

*O Lord increase our faith.*

## Against false Prophetes, and deceitful teachers.

(flock,

**O** God that guidst thy faithfull  
and leadst it by thine hand,  
That gav'st it water of the rock  
in drie Arabia land.  
Giue grace to vs to flie the men,  
that teach thy word awry,  
Of whō thy son forewarnd vs whē  
he did their sleights espie.

He did foresee hypocrisie  
should lurk in godly weed,  
And



And wolues in sheeplike tyre to lie  
and on thy sheep to feed.

The subtile serpent shroudes his  
attyrde like Angel bright. (wiles  
And false Apostles fraught with  
do countefet the light. (guiles,

The man of sin that sits on hie,  
with triple crowne on pate,  
And lifts his leudnes to the skie,  
holds saving Christ in hate.  
He sends his subtil sots by swarms  
through all the world: to win  
Thy chidre pure by wicked charms  
to draw their soules to sin.

Keepe vs thy children Lord, there-  
direct vs by thy grace, (fore,  
That their enchantmentes may no  
our zeale sincere deface (more  
And let thy truth be stil our guide,  
that we thereby may know  
Their falshood, who do start aside,  
and flie the subtile foe.

A motion tending to a  
prayer, that all eſtates may go-  
verne themſelues accor-  
ding to their  
duties,



Our good  
liking of  
our highe-  
ſtates, dan-  
gerous.

Often offend all  
the ſort of vs in  
this point, name-  
ly, in attributing  
more vnto our  
welth, our world-  
ly wiſedome, our offices, our pla-  
ces and high titles, our callings,  
and our ſkill, in whatſoever art or  
facultie, then indeed wee ought:  
for by ouer good conceit of any of  
theſe, we imagine that all good  
ſucceſſe commeth of our ſelues: in-  
ſo much, as the wealthy ſeeme to  
be ſecure, in regard of their aboun-  
dance of all things, and think they  
haue need of nothing, and therfore  
ſeldome or neuer ſlie vnto God for  
ſuccour, but ſeeke it in their cheſts.

The politike and wiſe accor-  
ding vnto the world, are careleſſe  
of the counſell of God, of his di-  
rections and aſſiſtance, becauſe in  
their

their generations, they are wiser than the children of light, and so deepe are they in their owne selfe iudgment, that it is impossible for them to bee deceiued. They that haue high, profitable and honourable offices, which is in this life the greatest worldly gift that God bestoweth vpon man, what auaieth it if they execute such high places without the due obseruation of the sincerity of conscience, violated with corruption and violence towarde inferiours, and with crueltie towarde such as offend them? These high callings, honourable or profitable offices, will render vnto the abusers of the same, the reward of eternall ignominie in the end.

The baser sort of men, such as in their arts, faculties, and manuell occupations, do exceed other in skill and excellencie, they waxe arrogant, and eleuate themselves aboue other, and in their conceites despise other, yet in the end besot themselves, and fall into miserable contempt, euen of the most basest.

With then that these high gifts

If 3

often

A sincere conscience must accompany a high office or calling.

Too good opinion of our skill in manuell occupations, dangerous,

Every man  
muſt con-  
ſider why  
he was pla-  
ced in his  
calling.

Iob. 1. 3

2. Sam. 16.

2 Sam. 17.

23

23

often times make vs to forget our ſelues and God: it is good & moſt expedient for euery man in his calling, to looke into the ende for which hee was called thereunto, and to proceede vnto the performance and execution thereof, according to the comandement of God, in truth, in zeale of a good conſcience, and in all humilitie and meekneſſe: knowing this, that otherwiſe our callings will be croſſed, and that in iudgement. Saule was worldly wiſe and a mightie king, and one that ſtood in the place of high honour and dignitie: Yet becauſe he thought his wiſedome better than in deed it was, the Lord pulled him down from his kingly throne, to ignominie and ſhame. Iob was welthy, yet hee was brought to extreame pouertie, to ſhew the vncertaine eſtate of rich and wealthe men. Achitophel was wiſe and politike, in ſo much as his counſel was accounted as the Oracle of God, yet becauſe it was not ſeaſoned with the truth, in the feare of God, it turned to his owne ſhame, and at laſt

last his counsell being contemned,  
 he hanged himselfe. The Iudges  
 that accused Susanna falsly, were  
 men of authoritie, yet for that they  
 abused their authoritie, they were  
 found worthy of death. Demetrius  
 was a cunning artificer, and vnder  
 collour of his skill, and by reason  
 of the gaine which hee got by the  
 same, he was incoued to driue o-  
 thers of the same mysterie, not ha-  
 uing the feare of God, not onely  
 to forsake religion, but to raise tu-  
 mult against Paule. So that we  
 see, that not one of these excellent  
 gifts or rare qualities, are of them-  
 selues able to comfort or releue vs,  
 but rather of themselves to drawe  
 vs into diuers euils, yea, and breed  
 in vs greater inconueniences than  
 if we were destitute of them. And  
 therefore it behoueth euery one of  
 vs, to craue the assistance of god, &  
 the direction of his grace, that we  
 may guide our professions, and vse  
 his gifts wisely, reuerently. & hum-  
 bly, knowing that it cometh not  
 of our selues to performe any good  
 in what place or calling soeuer we  
 be, howsoeuer rich, howsoeuer

Our cal-  
 lings them-  
 selues can-  
 not re-  
 leue vs.

No calling  
without  
the feare of  
God prof-  
pe<sup>r</sup>eth e-  
ner,

glorious, howsoever wise, howso-  
ever cunning we are, without the  
feare of God, we are yet poore, ig-  
nominious, foolish and ignozant,  
and verie sots; and nothing that  
we take in hande shall prosper to  
the end, howsoever it fare with vs  
for a time.

We may not shewe our selues  
swine, who seeke their drasse and  
acoznes, and their whole nouriture  
from the earth, neuer looking vp  
to the hand that giueth it, nor to  
the tree from whence they fall. We  
liue not by bread only, that wee  
sowe and reape of the earth: we get  
not our wealth by our owne wise-  
dome, but by the prouidence of  
God, by his word, and by his pro-  
mises which we appzehend and re-  
ceiue by the hande of faith: and  
therefoze must wee looke vp vnto  
the hil, from whence commeth our  
help, we must flie vnto the Lord,  
who blesseth our wealth, our  
wisdomme, our authoritie, our  
knowledge, and our occupations:  
for he setteth in authority and pul-  
leth do'wne, hee giueth wisdomme,  
and besotteth it, hee instructeth vs  
in

in artes, sciences, and in our occupations, and hee bleseth and cureth vs in them, as wee shew our selues in dutie obedient vnto him, so hee sheweth himselfe readie, willing, and able to blese and helpe vs.

It is not ynough to be able in some measure to discharge our dutie, in our offices and callings, but we must pray that wee may discharge the same trulie, which wee cannot doe without the blessing of God. Except the Lord build the house, they labour in vaine that build it. Except the Lord keepe the citie, the watch men wake in vaine. All our endeouours and labours are to no purpose, except the Lord blese the ende. It is in vaine for vs to rise earlie, and to goe to our rest late, and in grieve to eate our bread, vnlesse the Lord giue a blessing vnto our labours and studies.

psal. 127. r.  
2. & c.

vers. 2.

Wherefoze let vs repaire vnto our good God, with humble harts in faithfull supplications: that hee will giue vs ablenesse to perfozme our callings skilfullie and religi-

oullie, that in quiet of conscience  
 we may eate the fruites of our labours,  
 and so prosper in all that  
 we take in hand, that our brethren  
 be neither deceiued by vs, nor our  
 selues forced to vse any vnlawfull  
 thing for our owne reliefe, which  
 may offend the Lord.

The Prayer that euerie  
 man may liue vprightly in  
 his calling.



God of all comfort;  
 and giuer of all con-  
 solation; forgiue my  
 sinnes, cleanse mee,  
 and wash mee from  
 all iniquitie, which disable mee to  
 performe my calling, in such sincer-  
 itie as becommeth mee. And  
 through the bloud of thy Sonne,  
 purifie my heart, and my imper-  
 fections, increase my knowledge,  
 and sanctifie mine affections with  
 thy grace, that my sinnes being  
 forgiven, I may rest in thy fauor,  
 and in thy fauour finde continuall  
 comfort, and be dayly blessed with  
 new



new gifts: that I may be founde perfect in my calling, seasoned so with a lively faith in thee that thy holy spirite may continually dwell and beare rule in me, and lead mee to the due performance of those thinges which thou requirest to be done in my calling: that all vn-naturall affections beinge trulie mortified, I may only rest in thee, and relie on thee, and be ruled by thee in all things.

Good Father, graunt that I may take the direct & right course in my vocation to eternall yfe. In which course consisteth the inward peace of the soule, which is onlie delighted in thine inuiolable truth, reuiled by thy Sonne, and left vnto vs in his worde and last will. In which his last will and Testament are comprehended all necessarie rules, and the sacred discipline, whereby thy children are to guide themselves in their seuerall callings: which directions, are comprehended in three principall vertues, by thee bestowed vpon them that seeke them at thy hands, in the name of thy sonne,  
faith,

faith, hope and loue : which thre are ſo vnited and knit in one, that they dwell altogether in thine elect childzen: & ſo precisely direct them through thy grace, that they goe not aſwye in their callings.

I therefore (good Father) being of mine owne wiſdome ignorant, and of mine owne power vnable to comprehend the height, the length, and depth of my calling, inſtantly beſeech thee, in mercy to be- holde mee, an vnperfect creature, without theſe vertues, and ſo adorne me with them, that I may be made perfect in all good works of the ſpirit, that my bodily labors be not in vaine in thee.

Graunt alſo, that I may ioyne with all my trauailes, labors, affections, deſires, and endeouours: faith, with faith, knowledge, with knowledge, temperance, with temperance, patience, with patience, godlines with godlines, brotherly kindnes, and with brotherly kindneſſe loue: that I be not vnfruitfull in my calling. But may acknowledge thy ſonne Chriſt Jeſus, and in him to haue peace of  
con=

conscience : that I may be patient  
in troubles , long suffering in  
sorrows, meeke in trials : faithfull  
in expecting helpe in distresse, re=  
ioycing in heart, quieted in mind,  
in hope to enioy at thy hands, and  
in thy good time , whatsoeuer ma=  
keth to the true comfort of my  
soule, and the reliefe of my bodie.  
That in all truth and inward fee=  
ling of thine aide , my calling may  
be made perfect , and sealed with  
the seale of thine owne spirituall  
approbation. So shal I thine vn=  
worthy creature , and all such as  
thou hast committed to my charge  
bee directed in the true know=  
ledge of thee , and sustayned with  
things necessarie while wee liue  
here.

Oh blessed Lord and louing fa=  
ther, except thou thus direct me, I  
cannot stand , but shall fall into  
many miseries. For no estate, no  
degree , no calling, office, function,  
or trade of life , can prosper or be  
rightlie performed , without thy  
continuall aide, direction and pro=  
vidence.

Wherefore, Lord, guide mee by  
thy

thy ſpirite, encrease my faith, giue mee wiſedome and ablenes in all things to execute my calling as I ought: and to the execution thereof, bleſſe all my members, make them apt and ready instrumentes to perſorm their duties, that in no point I faile in a Chriſtian proceeding therein. And brydle in mee the nature of fleſh & bloud, which (vntles thou ſeaſon my affections by thy ſpirit) wil ſo much the moze glorie, by howe much thou haſt exalted me to worldly preferment, & enabled me to liue in this world, in higher reputation than other men, whereunto fleſh and bloud is ready to attribute chiefeſt hartſ ease. And by that ſubtil ſhift, Satan manie times, moueth vs to relie vpon vaine things. And therefore (good Father) vouchſafe ſo to ground all mine affections vpon thy feare, that I be not miſcarried in my calling, from the true obedience vnto thee, without which neither honour, proſite, friends, wealth, wiſedome, or any other bleſſing of thine, can ſteed, releue, or comfort me.

We.

We present therefore, good and gracious Father, with mee, and grant that all thinges, that I take in hand, may begin in knowledge, proceed in feare of thee, and end in loue, that my whole course of life may be blessed with good effect, in all my endeuours. That neither mine enemies reioyce at my miseries, the godly bee offended at my rashnes, nor my estate hindered by my foolishnes. Good Lord grant this for thy sonnes sake. Amen.

For Gods direction  
in our callings.

O God of Gods, O father great,  
thou guide of all degrees;  
The high and low look vp to thee,  
attendant on their knees.

We haue our being and our food,  
our wisdome and ours skill:  
Our high estate, all honour eke,  
and callings at thy will.

All kings receiue their scepters pure  
and diademes from thee:

Thou:

Thou makſt the apt to rule a land,  
els they vnable be.

Thou givest ſage and ſacred men,  
and Senators moſt graue:  
To guide thy people in the heſtes,  
that ſit them beſt to haue.

Thou choſeſt eke the godlieſt ones  
and meeteſt men, to be  
The preachers of thy ſacred wil,  
who learne to teach from thee.

Thy grace doth guide their lips a-  
els ſpeak they all awry: (right,  
Thou art the fountain ful of loue:  
whereof they drinke or die.

The poreſt thou doſt frame to ſkil,  
the loweſt learnes to liue:  
Ech hand taketh hold of art from thee,  
thou doſt all bleſſings giue.

Els all their curious cunning failes  
our labours loſe their grace,  
In vaine we travaile, and our toile  
turnes vs to pooreſt place.

Sith then (good father) ech degree  
depend on thee for aide:

The

The high and low, welthy & wise,  
elsrest they all vnstaide.

Blesse al thy people in their charge,  
our callings all direct:  
Teach Prince & people in the way  
that graceth thine elect.

He



A motion to a prayer,  
wherein the ſoule muſt arme him-  
ſelfe to ſuffer croſſes, and there-  
fore it is neceſſary to call to  
mind what is to be done  
when affliction  
commeth,

The poore  
mans enter-  
tainment in  
this pro-  
greſſe.



The godly  
& the wic-  
ked are  
troubled,  
but in di-  
vers ſorts.

The world-  
ly eſtate of  
the wicked

Merie one that wal-  
keth aright, ſhal ſuf-  
fer affliction: vnder  
which title of afflic-  
tion, are compre-  
hended al troubles, croſſes and ca-  
lamities whatſoeuer, be it pouer-  
tie, ſicknes impriſonmēt, enemies  
loſſe of goods, ſlaunder, baniſh-  
ment, or whatſoeuer other aduer-  
ſitie. And all theſe, or ſome part of  
them do all the children of God e-  
ſpecially taſt, but in loue, although  
ſometime the wicked are touched  
with them alſo, in the Lords iudg-  
ments, But for the moſt part, the  
wicked come not into miſfortune  
like other men, but are luſty and  
ſtrong, and flouriſh like greene  
bay trees, laying vp great heapes of  
riches for their children. And con-  
trari-



trariwise, the godly, such as feare  
 God and walke in his waies, such  
 as tremble to sin, they are pinched  
 with pouerty, they are visited with  
 sicknesse, they are imprisoned, they  
 are persecuted, slandered, and taste  
 of all the peruerse thinges of the  
 world, according to the saying of  
 David, Many are the troubles of  
 the righteous, but the Lord deliue-  
 reth them out of al. He heareth the  
 poore, and despiseth not his priso-  
 ners. Such as are shut vp in the  
 afflictions of the world, as was  
 David, who was persecuted of  
 Saul, and crossed by his owne son  
 Absolon. As Ioseph, who was im-  
 prisoned for his sincerity & conti-  
 nencie, whose hard & euill entreat-  
 ment is specified Psal. 105. Jeremy  
 the holy prophet of god, was like-  
 wise imprisoned and buffeted, fet-  
 tered and euill intreated, for doing  
 the message of God. Daniel, for  
 that he refused to commit Idola-  
 trie, was cast into the Lyons den.  
 Elias was pursued by the wicked  
 ministers of Iezabel, to haue bene  
 slaine. But let vs marke how the  
 Lord worketh. Hee willeth vs to  
 call

The estate  
 of the god-  
 ly in this  
 life.

Psal. 69. 33

Gen. 39. 20

Ier. 20. 2

Dan. 6. 16

The Lord  
worketh  
for his  
children.

Psal. 50. 15.

Psal. 107. 13

Gen. 41. 40.

Prayer  
draweth  
troubles to  
a good end

Psal. 61. 9.

Psal. 71. 20

call vpon him in the time of trouble, and he will heare vs and ease vs. So these men cried vnto the Lord, and he deliuered them out of their distresse. He did not only deliuer David, but made him a king. He did not onlie set Ioseph free, but made him chiefe ruler of the kings household, he was exalted out of prison to promotiō: so were Jeremy, Daniel, Elias, and al Gods childzen deliuered. We also read of Peter, Paul, Syllas, and many other: the ende of whose troubles, are comfortablie wrought by the liuing hand of the Lord by prayer. Yet oftentimes the Lord permitteeth his childzen to be most deeply plunged in misery, in such sort as flesh and bloud often doubteth whether it bee possible that there may be any meane to deliuer it, for we see that we stick fast (as David saith) in the deepe myze of troubles, where no stay is, where is no comfort at all, no friend to aid vs, no mean to rid vs, but the cruel streams and merciles waters, run as it were ouer our head. The lord sheweth his childzen great troubles  
and

and aduersities, but he turneth  
 to vs againe, he reuiueth vs, and  
 taketh vs vp from the deepe of the  
 sea. So did he help the children of  
 Israell, euen thzough the red sea:  
 the storie of Gods great goodnes  
 and power therein is manifest, and  
 comfortable to gods children, how  
 he fed them in the barren swilder-  
 nesse with bread from heauen, and  
 how hee gaue them drinke of the  
 hard rock. Sampson being readie  
 to die with thirst, the Lord gaue  
 out a fountain of water out of the  
 tooth of the iawbone of an Ass  
 to comfort him. Elias being hun-  
 grie, had meate sent him from  
 God by a Rauen: the Lord can  
 and will, if hee see it expedient for  
 vs, make vs bread of stones, hee  
 preserueth his children in the fur-  
 nace of the most cruell fierie triall.  
 The children of GOD walke  
 thzough fire and water, but the  
 Lord bringeth them into a weal-  
 thie place, as he did Iakob, who  
 came ouer Iorden with his staffe  
 only, but hee returned verie rich,  
 God blesseth his childzē with good  
 things, and when we beginne to  
 shrink

Exod. 17. 6

Psal. 114. 8.

Exd. 16. 13.

Psal. 78. 6

Jud. 15. 19

Gods pro-  
vidence in  
feeding his  
children.

Psal. 6. 12.

Gen. 32. 10

shrink through the extremitie of  
 our afflictions, yet he will extend  
 his hand, as he did vnto Peter, and  
 will hold vs vp, that we perish not  
 in the waters of trouble, Let vs the  
 cast our burthen vpon the lord, &  
 he shal nourish vs, he wil not suf-  
 fer the righteous to fall for ever. Let  
 vs take vp the crosse & follow our  
 maister Christ, who hath framed  
 out this progresse before vs, & ta-  
 sted of the crooked passage of the  
 world. God is our hope & strength  
 yea, a present help in trouble: he is  
 ready alwaies to be founde, why  
 should we then feare, or be faint-  
 hearted, though we fall into mise-  
 rie, as though some strange thing  
 happened vnto vs: Let vs be pati-  
 ent, and wait a while, for it is the  
 way that the godly haue walked  
 before vs, and haue bene comfort-  
 ed. David before he was troubled  
 went awry, he fell from his dutie  
 to God, but after hee was tou-  
 ched with the crosses of the world  
 for his disobedience, hee began to  
 looke backe againe from whence  
 he was slidden, and acknowledged,  
 that it was his sinnes that  
 had

Affliction  
 a necessary  
 meane to  
 drawe vs to  
 God,

had plucked downe Gods anger  
against him. So he reformed his  
heart, and confessed, that it was  
good for him that he was troubled.

So let euery one of vs acknow=  
ledge that our miseries are but  
messengers to reuoke vs frō sin, &  
to keep vs in a w of our God, who  
is so louing vnto vs, that he will  
not suffer vs to fall, but will by &  
by whip vs for our fault, if not, it  
is an argument that he beginneth  
to leaue vs to our selues, to fill vp  
a greater measure of sinne, against  
the day of vengeance. Thus he suf=  
feth the wicked to wallow in their  
pleasures, in health, in wealth, in  
friends, in continuall prosperitie,  
& to haue, as it were, all harts ease  
in this world: but alas, it is a dan=  
gerous slumber wherein they are  
cast by the heauines of sin, where=  
in they lie fatting in all delightes,  
but at last, they come to the euer=  
lasting slaughter. And farre better  
were it that they had suffered want  
in steed of wealth, sicknesse in steed  
of health, sorowe in steede of ioy,  
paines in place of pleasure, and all  
miserie and affliction in steede of  
their

Affliction  
an argu=  
ment of  
Gods love,  
and conti=  
nual pros=  
perity the  
contrary.

A sowe  
saying to  
secure men

their delightes, in this life, which is but for a moment, rather than to perish, for their pleasure eternal-  
lie. But alas, what is this coun-  
sell to the wise of this worlde? it is foolishnes. I wil therfore speak again to the poore, to the miserable, to the imprisoned, to such as liue as though they were alredy dead, in regard that the worlde affordeth them no comfort, and whose lyfe seemeth vnto the prosperous a be-  
rie madnes, a very hell, and an ig-  
nomimious life. To such I say thus, and wold wish them to take  
vp their crosses with patience, and  
follosw Christ. And let them not  
feare, though the earth be moved,  
and though the mountains fal into  
the midst of the sea, though the  
waters thereof rage, and betrou-  
bled, and the mountaines shake  
at the surges of the same, for there  
is a river whose streams shall make  
the glad, for God is in the midst of  
it. And therof giueth he the thir-  
sty to drinke, and therewith wa-  
sheth he away the teares from the  
eies of his afflicted childzen, and  
poureth aboundance of comforts  
vpon

upon al such as long for his ready  
help: and let them know this, that

**Psal. 9. 18**

the poore shall not alwayes be forgotten. The hope of the afflicted  
shall not perish for ever: the Lord  
is a refuge for the poore, a refuge  
in the time of trouble: hee forget-  
teth not the cōplaint of the poore.

Gods fa-  
therly care  
of his chil-  
dren.

But for the oppressiō of the nee-  
die, and for the sighes of the poore,

**Psal. 12. 5.**

I wil vp, saith the Lord, and wil set  
at libertie whom the wicked hath

**Psal. 18. 2**

imprisoned. The Lorde is our  
rocke, and our fortresse, it is hee  
that deliuereth vs, he is our strēgth  
let vs trust in him our shield, the  
horne also of our salvation, and

our refuge: he is not as the world,  
who loueth onelie the glorious,  
the rich, and such as are famous in  
the world, and who abhorreth the  
needie, the base, the poore, and mi-  
serable. But the Lord loueth and

The world  
loveth  
things fa-  
mous and  
glorious.

regardeth, he fauoureth and rele-  
ueth the poore: hee hideth not his  
face from him that is in miserie:  
but when he calleth vpon him, hee  
heareth him, and releueth him.  
And howsoever miscrable we bee  
crossed: let vs be comforted, for

The Lord  
despiseth  
not the  
poore.



the poorest that trusteth in him shall eat and be satisfied. They that seek him, shall want no manner of thing that is good: although for a time, we be tried and cast down, and most miserablie tossed in this cruell world, and though we seeme to walke through the valley of the shadow of death, let vs not feare, for God is with vs, his rod and his staffe wil comfort vs: hee will prepare a table for vs in the sight of such as seeme to say of vs, God hath forgotten them: hee shall anoint our heades with the oile of inward comfort: hee will fill our cup, and our ioy shall be full. And although it fall out with the godly in this world, that when they are afflicted, the wicked, nay, sometimes such as carrie great collour of Christianity, are ready to persecute them whom the Lord visiteth, and sticke not to ad more sorrow vnto their griefe, whom the Lord toucheth with any crosse. It is no new thing, for experience it selfe teacheth it, and it is become a prouerbe, that one mischief folloiweth another, and all troubles come

The world  
addeth sor-  
row to him  
that God  
visiteth  
Psal, 69. 16



come together : and to verifie it, euerie euill is made to fall vpon the afflicted man , and the worlde ad-  
 deth miserie to miserie, what then? shall Gods childre dismay at this? God forbid: nay, which is more, we see, that if it please God to pull vs downe from prosperitie to aduersitie, from abilitie and wealth , to disability and pouertie , as manie times the most godlie are by the hand of God, in loue: How do our auncient friends and familiar acquaintance slide frō vs, as though they knew vs not? They scoorne to see vs, and they passe by vs , nodding the head, saying reprochfully, he trusted in God, but see his miserie: and if there be any cause, they will haue a blow at him, that is already stricken : and they thinke it service to God , to vex them that are vexed, and to afflict the afflicted. And surely, if without offence I may make the comparison, the men of this world may be likened to a company of dogges, who will ioyne all together vpon a pooze curre, that is already ouermatched. And so do the cruell men, hand in

Our dearest friends  
 flie from  
 vs in our  
 troubles.  
 Plal. 38. 11

The whole  
world is  
set against  
the Godly.

hand ioyne together to oppresse  
the oppressed And therfore all such  
as feare God, arme you against  
troubles, for the whole worlde is  
set against you. Are yee pooze: it  
will seeke your further miserie: are  
ye slandered: it will speake more  
euill of you: haue yee enemies: it  
will also hate you: are yee any way  
afflicted: it will seeke to pull you  
vtterly down. But stand valiant-  
lie, fight a good fight against all  
these crosses, not with the hand of  
reuenge, but with patient abiding:  
so shall yee find rest at the last. Cast  
all your care vpon God, for hee ca-  
reth for you, his eies are alwaies  
ouer the righteous, and his cares  
continuallic open vnto their pray-  
ers. Grudge ye not therfore at the  
prosperitie of the worlde men,  
who liue here in all pleasure and  
wantonnesse, nourishing their  
hearts as in the day of slaughter:  
although they seeke to kill you, and  
to oppresse you, bee patient vnto  
the comming of thy Lorde, settle  
your hearts, for his comming dra-  
weth neere: & take the Prophetes  
for an example of suffering aduer-  
sitie,

1. Pet. 5. 7

2. Pet. 3. 12.

Eph. 5. 5. 5

sitie, and of long patience, who ac-  
 counted them blessed which endu-  
 red: consider the patience of Iob,  
 and his miserie, and marke what  
 end the Lord made, for assuredlie,  
 the Lord is verie pitiful, and mer-  
 ciful, who although sorrow, mour-  
 ning, & teares endure for a night,  
 he sendeth ioy againe in the morn-  
 ing: although father, mother, and  
 friendes forsake vs, the Lord tak-  
 keth vs vp: although we may not  
 looke for outwarde comfort while  
 we liue here. Yet let vs suffer affli-  
 ction, let vs sorowe and weepe, let  
 our laughter be turned into mour-  
 ning, and our ioy into heavinesse.  
 let vs cast downe our selues before  
 the Lord, and he will lift vs vp. He  
 hath saide, I will not faile thee, nor  
 forsake thee. Howsoever we fal,  
 wee shall not perish, for the Lord  
 putteth to his hande, and there-  
 fore may the poore afflicted build  
 his comforte vpon this promise,  
 and say, The Lorde is my helper,  
 neither will I feare what man can  
 doe vnto mee. Hearken yet yee  
 poore children of God, what David  
 saith to comfort you, I haue bene  
 young

They that  
 suffer are  
 blessed.

Iam. 4. 9. 10

Heb. 13. 5

Psal. 37. 24  
 Vers. 6.

Psal. 37. 25.

young, and now am old, yet saw I  
 neuer the righteous forsaken, nor  
 their children to beg their breade.  
 Hath not God chosen the poore of  
 this world, that they should be rich  
 in faith, and heires of the king-  
 dome which he promised to them  
 that loue him? Wherefoze let them  
 that suffer according to the will of  
 God, commit their soules to him  
 in well doing, as vnto a faithfull  
 Creator. And reioyce yee in as  
 much as ye are partakers of Christs  
 suffering, that when his glorie shal  
 appear ye may be glad and reioice.  
 In the meane time, let vs repaire  
 vnto him in prayer.

Iam. 2. 5

1. Pet. 4. 19

verse. 12.

A ve-



A verie necessarie prayer  
in time of trouble, crosses,  
and afflictions.



Lord God, my most  
louing Father & crea-  
tor, who of thy franke  
and free fauour hast  
called mee into this  
world, and placed me in the same,  
where I wāder as a poore pilgrim,  
a miserable and distressed wretch:  
for whome thou heretofore haste  
boughtsafed to prouide thinges ne-  
cessarie and expedient, and hast al-  
so giuen me prosperous and gra-  
cious successe in my proceedinges.  
But of late, my sinnes haue made  
a seperation betweene thy fauour  
and my necessitie, in so much as I  
now feel thy heauie hand of iudg-  
ment, wherein I am bereaued of  
some of thy woonted comforts, in  
so much as it seemeth that thou set-  
test thy self, as it were, against me:  
but alas, what am I earth and a-  
shes, that thou shouldest contend  
with me? let it rather please thee  
(good Father) to refresh mee with  
the

the trouble of ~~the~~ and pleaſaunt  
 deuote of thy louing aſſiſtance, that  
 where I am now low, I may be  
 exalted to thy protection: being  
 poore, I may be enabled to liue: be-  
 ing baſe or of little or no credit in  
 the world, I may be beloued and  
 embraced, and comforted of thee:  
 behold my pouertie, conſider mine  
 affliction, and weigh my miſeries:  
 For innumerable troubles haue  
 compaſſed mee, my finnes haue  
 taken ſuch holde vpon mee that I  
 am not able to looke vp. Oh let it  
 pleaſe thee (good Father) to deliuer  
 me, make haſt (O Lord) to releaſe  
 me, though I be poore and needie:  
 O thinke thou on me, thou art my  
 helper and my deliverer, oh make  
 no long tarrying: O (my God)  
 why haſt thou forgotten mee: thou  
 art the God of my ſtrength, why  
 haſt thou put mee away: bp (my  
 God) why ſleepeſt thou, awake, be  
 not farre off for euer, wherefore hi-  
 deſt thou thy face, and forgetteſt  
 my miſerie and affliction: my ſoule  
 is beaten downe, I haue no ayde,  
 no comfort, all my conſolation is  
 come to an end, therefore riſe vp,

**O** succour me, rise vp, **O** my helper, rise vp, **O** my castle, rise vp, **O** my refuge, rise vp and restore mee againe, thou God of my comfort, Thou rocke, and my fortresse, my strength, my shield, the horne also of my salvation, and my refuge.

**T**hou hast promised to be a refuge for the poore, a refuge in due time, even in affliction. I am poore and in miserie, help me, for vaine is the helpe of man. They that knowe thy name, will trust in thee, for thou neuer failest them that trust in thee. The poore shall not alwayes be forgotten, the hope of the afflicted shall not perish for ever. Thou hast promised to blesse our victuals, and to satisfie the poore with breade. Innumerable are thy mercies, and that my soule knoweth right well, and I thirst after thee in a barren & drie land: I wait thy releefe, in this miserable time, wherein there is no comfort: but thou vpholdest them that fall, thou releuest all that are ready to perish, and therefore doe the eyes of all wayte on thee, and thou giuest vs all meate in

due season: open thine hand, and fill vs with thy blessings. Diuide the red sea of this cruell, euill, and hard woꝛlde, that wee may passe thꝛough our dayes without danger, satisfied with euerie good thing: open the hard rocke, and giue vs the water of comfort to drinke, send vs the Manna of thy loue and ready helpe, that we may bee filled with all good thinges. Stand in the gappe betweene vs and our aduersaries, that our enemies oppresse vs not. Increase the oyle and meale of our stocke and store, that we may haue sufficient, not only to feede and cloth vs, but to releue thy poore children, and to pay what we owe vnto all men, that we owe nothing to anie man but good will. Great art thou (oh God) and great is thy power, yea, thy wisdom and prouidence is infinite, and past finding out: Worke therefore (good Father) worke for mee thy poore wretched creature, that haue no meane to help or releue my selfe. Help thou me (O my God) that I may say and confesse, I sought my God,  
and



and he heard me, and delivered me out of all my troubles.

Oh turne thee (good Father) turne thee towarde me, and haue mercie vpon me, for vnlesse thou hold me vp, I shal fall, vnles thou stay me, I shall bee ouerthrowne, and vnlesse thou releue me, I shal vtterly perish.

Oh, the remembrance of thy loue is sweet, the experience of thy power recomforteth my soule. It was thou, O Lord, that sentest Elias foode by a rauens, euen so canst thou by vuerpected meanes sende comfort vnto thy childzen, euen in rayning by the most cruell men of the world to releue them. It was thou that deliueredst Daniel from the Lyons, and thou canst deliuer vs from the cruell men of the worlde. It was thou that directedst the hand of David to kil Goliath, and thou canst teach our fingers to fight and withstand them that rise by against vs. It was thou that filledst many thousande people with a small shew of bread and Fishes, and it is thou that canst feede thy seruantes that call  
vpon

vpon thee euen with little in them,  
and canſt increaſe it as thou wilt.  
It was thou that diddeſt ſaue thy  
thre childzen in the furnace from  
the force of the fire, and thou  
canſt preſerue vs in the ſierie triall  
of this world. It was thou that  
deliueredſt Paule and Sylas out of  
priſon, and thou canſt deliuer thy  
childzen out of whatſoener cap=  
tiuitie. It was thou that didſt  
ſworke for Ioleph, that his impri=  
ſonment turned to his promoti=  
on, and thou canſt turne al our ca=  
lamities to our comfort. It was  
thou that rayſedſt mee from my  
mothers breaſt vnto this eſtate  
whercin I am, and thou canſt  
preſerue me, feede mee, and hold me  
vp for euer: yea (good God) I, euen  
I by experience, can ſing of thy  
goodnes, yea, the goodneſſe of the  
Lord endureth for euer, the mer=  
cies of the Lord endure for euer,  
the loue of the Lord endureth for  
euer, the power of the Lord endu=  
reth for euer, yea, the willingneſſe  
and the readines of the lord to re=  
leue the afflicted, indureth for e=  
uer, yea, let all ſuch as heretofore  
haue

haue bene dull of beleefe, nowe  
see and consider, that great is the  
God of Abraham, of Isaac, and  
of Jacob, yea, our God, the God  
of all the beleeuers, whose hand is  
mightie to saue, his mercies infi-  
nite, his loue wonderfull, his pro-  
uidence past finding out: when sor-  
row commeth in the euening, thou  
Lord, sendest ioy again in the mor-  
ning: when I am in neede, thou  
releuest me, when I am in dan-  
ger, thou comfortest mee, when I  
am sicke, thou makest my bed, and  
curst my disease. when haue I  
come vnto thee, and haue bene re-  
iected? neuer hath my complaint  
bene put back, but louinglie hard,  
and my petitions graunted, so  
that I rest assured of thy conti-  
nuall help. I am forced (good fa-  
ther) to seeke thee dayly, and thou  
offerest thy selfe dayly to be found,  
whensoeuer I seeke, I find thee,  
in my house, in the fieldes, in the  
Temple, and in the high waye.  
Whatsoever I doe thou art with  
mee, whether I eate, or drinke,  
whether I write, or worke, goe,  
or ride, reade, meditate, or pray.  
thou

thou art euer with me wheresoeuer I am, or whatsoeuer I doe, I feele some measure of thy mercies and loue. If I be oppressed, thou defendest me, if I be enuied, thou gardest mee, if I hunger, thou feedest me, whatsoeuer I want, thou giuest me. Oh continue this thy louing kindnesse towards mee for euer, that all the worlde may see thy power, thy mercie, and thy loue, wherein thou hast not fayled me, and euen mine enemies shal see that thy mercies endure for euer.

*O Lord increase our faith*



A

A song of praise for Gods  
present help in trouble.

I I Praise my god who lends his care  
vnto my poore complaint:  
Whose ready help prevēts the feare,  
which causde my soule to faint.

O Out of the myry clay his hand  
raisde me, and set me wher e  
I doe enioy a pleasant land,  
he only set me there.

H He, euen he, that Daniels God,  
who shut the Lyons iawes,  
Rescues my soul from dreadful rod  
and from mens cruel pawes.

N Now will I sing vnto my rest,  
my rocke, and fortresse sound:  
Who holds me vp that am opprest  
I els should fall to ground.

---

N No poore estate, no fretting foe,  
no crosses shall dismay  
My soule, that sits all safe from wo,  
in God my sacred stay.

out

O Out of his storehouse he doth send  
what may relecue my thrall,  
He brings my sorrowes to an end,  
and giues me ioy withall.

R Reliefe alone comes from aboue  
our God is nigh at hand,  
He poures his blessings downe in  
he fructifies our land. (loue,  
(wights,

D Draw neere therefore afflicted  
he cals you for your ease,  
Be wise, auoid al humane sleights,  
he will your griefes appease.

E Encline thine eare, oh father decree  
in loue relecue our need,  
In David, Iob, and Ioseph were  
thy mercies seene in deed.

N No end therof, the same remains,  
thy mercies, power and loue,  
Are ready prest to ease my paines  
my help is from aboue.

# A motion to a thankes- giving in the morning.



**I**t is a necessary thing  
while we liue here,  
that wee should bee  
continually exerci-  
sed in a due contem-  
plation of Gods mercies towards  
vs, and there is no time, but ne-  
cessarilie administred vnto vs  
gre at and daylie occasions to cele-  
brate the name of the Lord.

All seasons  
giue vs oc-  
casion to  
praise God.

If we looke into the day, wher-  
into wee enter rising out of our  
beddes, a thousand thinges open  
themselves vnto the viefwe of our  
eyes, whose glozie and beautie, put  
vs in mind of our farre surpassing  
glozie to come, as also of our frail-  
tie, and ignominie present. For  
what are we of our selues, in re-  
gard of the flowers of the filde,  
whose beautie and hew, may make  
vs blush, and indeede to tremble,  
in respect of our casuall and short  
continuance here, had wee not a  
certaine assurance of a more glori-  
ous estate to come: for as we see  
the

We men of  
our owne  
nature far  
worse than  
the floures  
of the field

A resem-  
blance of  
the estate  
of mans life

the most sweete & fragrant floure  
quicklie to fade: as to grow in the  
morning gay, and in the euening  
cut down and withered, and all  
other thinges to come speedilie to  
their end: euen such is our estate  
if we consider the vncertaintie of  
our dayes, which would soone  
haue an ende, did not the mercies  
of the Lord, and his comfortable  
hand conduct vs, and holde vs  
vp.

The bene-  
fite of day  
ly sleep.

The want  
of daily rest  
griuous  
to the body  
and the vse  
thereof the  
contrary.

Sleepe ma-  
keth vs be-  
ing aliue,  
to resemble  
men dead.

For let vs consider how the  
want of our daylie sleep doth an-  
noy vs: who can forbear sleep one  
weeke: nay, for lesse while? What  
thing is more tedious and irksome  
vnto the bodie, than the want of  
dayly rest: and what comforteth it  
more than the daylie vse and en-  
ioying thereof: and what are we,  
being possessed with heauines and  
drouines of the bodie: and when  
we are cast into a dead sleepe, are  
we not as dead men: whose me-  
mozie, hearing, seeing, and al other  
sences are cleane gone? wherein  
we are seperated (as it were) from  
God and the world, wee can nei-  
ther think on God, or good things  
we



we cannot doe any thing where-  
by to defend our selues from the  
least danger.

Let vs therefore this morning  
recount the light & great fauour of  
our good God towards vs, wher-  
in euen this night he hath prefer-  
ued vs frō manie casualties, wher-  
of ther are many kinds, by theenes  
& robbers, by fire, by suddaine sick-  
nes. Yea, death seemeth to haue a  
hand fixed on vs, which might ea-  
sily haue dispatched vs this night,  
had not God preuented vs, whose  
continuall help is so ready, that e-  
uerie morning doth witnesse his  
loue. Let vs therefore reuerentlie  
fall downe, and giue him condign  
thanks for all his louing kindnes  
towards vs: yea, early now this  
morning, let vs shew forth the lo-  
ving kindnes of the Lorde. Psal.  
92. 2.

We should  
in the mor-  
ning re-  
count  
Gods blef-  
sings in the  
night past.

What our  
dutie is to-  
wards God  
in the mor-  
ning.

The

## The Thanksgiving in the morning.



**O** Lord, I will praise  
 thy name, earlie now  
 this morning wil I  
 glorifie thee, who by  
 thy louing protecti-  
 on hast so garded me; that no euill  
 hath taken hold of me this night.  
 Oh most high, mightie, and fa-  
 uourable God, the day is thine,  
 and the night is thine: thou hast  
 framed the day for vs to trauaile  
 in, and the night thou hast appoin-  
 ted for vs to rest in. I giue thee  
 most humble & vnfained thanks,  
 good father, for thine vnspeakeable  
 mercies, who hast not onlie giuen  
 me my comfortable rest this night  
 past, but also hast kept me, as it  
 were, vnder the shaddow of thy  
 wings, euen as the apple of thine  
 owne eye. And had I not bene de-  
 fended by thee, innumerable daun-  
 gers had ouertaken mee. If thou  
 hadst not raised mee by this morn-  
 ing, I should not haue bene able  
 to

to his tuitiō, that if it be his pleasure to touch vs this night with the finger of death, we may be so readilie prepared, that we bee not taken at vnawares, but that wee may haue the light of the lamp of a faithfull expectation of that blessed houre, burning continuallie in our hearts, which may awaken vs out of the deadly slumber of securitie, whereby otherwise, we shall bee so darkened, that we shall perish, not onlie in our beds for a time, but in our soules and bodie for euer. And surely in this danger shal we sleep, vnlesse we betake vs into the hands of God when we go to bed. It is a matter of great moment, little regarded of worldly men. But the childzen of God farre otherwise betake theselues to their corporall rest, for they make their sleepe an image of their death, and their bed they enter into, as into their grane, & in the morning when the sun and light appeareth, they take a newe occasion, when they rise to contemplate of the celestiaill and eternall light, glorifying the name of God, for his most gracious

How the  
children of  
god betake  
them to  
their rest in  
the night.

And therefore ariſe now all yee ſervants of the Lord, cry out in the night, poure out your hearts like water, before the face of our living God.

## The Prayer for the Euening.



Thanke thee (good God, and moſt mercifull father) whoſe prouidence reacheth vnto the leaſt of thy creatures, and thy fauour and loue alwaies wait vpon thy children to preferre them: thou haſt executed thy ſacred comforts towards me this day, thou haſt giuen me all things neceſſary: and haſt ſuffered none euill to annoy me. And by thy mightie working, I haue paſſed this day, and am now come to the ende thereof, entring into the dark and lothſom night wherin many dangers lurk, and lie ſecretlie hidden, to bere thy children, if thou prevent them not in thy wiſedome and loue. Haue  
re=

regarde therefore (good Father)  
vnto mee, who am fraile, and loone  
fall into many things offensive vn-  
to thy Maiestie: and the right is  
often polluted with my sinnes, in-  
somuch as I cannot but accuse  
my selfe before thee, that my sleepe  
cannot be iustified to be pure, but  
euen therein, by dreames, fantasies  
of the flesh, and many vaine temp-  
tations, I am often moued to  
consent vnto that which thou lo-  
thest, and can in no wise then per-  
forme what thou lovest.

With therfore (my good father)  
that I through my sinnes deserue  
no fauour but punishment, I ap-  
peale vnto thy mercy in Christ,  
beseeching thee for his sake, to an-  
noint the eies of my heart with  
the oyle of thy grace, that though  
the naturall man slumber, and in  
slumbering fall away by weaknes,  
yet my soule may be refreshed this  
night, with diligent watchfulnes,  
least that the aduersarie so wing  
therein the tares of temptation, I  
giue consent to sin, and so endan-  
ger both body & soule by my neg-  
ligence. Good Father, pardon my  
sinnes

for thy names sake, be merciful vnto me, receue me this night into thy custodie and safe protection, let thy grace comfort me, and let thy continuall fauour defend me from all perils. And in thy loue vouchsafe me such comfortable rest, as thou shalt see expedient for the refreshment and preservation of the health of my bodie, which els cannot but waxe feeble, and bee made subiect to such infirmities, as I shall not bee able to execute my dutie vnto thee.

In thy name therfore, good Father, I yeeld my selfe vnto my rest, wherein let thy holy spirit keep the doore of my hart, and thy holy Angels attende about my bed for my safetie, for Christ Iesus thy deare sonnes merits, Amen.

O Lord increase our faith.

Before

## Before we goe to bed.

*The Lorde will graunt his lo-  
ving kindnesse in the day, and in  
the night wil we sing of him, euen  
a prayer vnto the God of life. Psal.  
428.*

**O**H Father, ful of might and loue,  
our castle and our stay:  
Who rulest with thy power aboue,  
To darksome night and day.

The day is thine, and night also,  
thou rulest with thy hand :  
Both which were made for man, we  
and so was sea and land. (know,

The sea and land and all the things  
therein, which thou hast plast :  
Thou gavest vs, and madst vs kings,  
to vse them till the last.

Which blessings (Lord) this day we  
most richlie had from thee, (haue  
Blesse eke this night, good Lord, we  
keep vs from danger free. (craue,

Preserue vs when our drouisie sleep  
our bodies shal possesse:  
And let not Sathan creep into,  
nor our poore soules oppresse,

But let thy grace prevent his ire,  
let nothing vs annoy:  
Let faith preuaile, let him retire,  
and we good rest enioy.

*Tremble and sinne not, examine  
your owne hearts & pon your  
bed, and be stil. Psal. 4. 4.*

*O Lord increase our faith.*

A Pray-





# A Prayer for Schollers, to be said both morning and Euening.



My gracious god  
and louing Fa-  
ther, I humblie  
intreate thee for  
Iesus Christes  
sake to pardon &  
forgiue me all my  
sinnes, as well originall as actuall,  
as well those that haue bene done of  
ignorance, as those that I haue  
committed of knowledge, wilful-  
nes and contempt of thy Maiesty:  
lay them not (O Lord) vnto my  
charge, but burie them all (I pray  
thee) and the remembrance of them  
in the bottome of the sea, that they  
may neuer rise vp in iudgement to  
my condemnation.

And seeing thou hast made and  
fashioned me to thy glory, I hum-  
blie beseech thee so to aide and as-  
sist me with the continuall directi-  
on and gouernance of thy good spi-  
rite, that in al the duties of my cal-  
ling, I may haue a special care and

conscience to doe those thinges as  
are agreeable to thy wil. Imprint  
therefore (I pray thee) in my heart  
such a reuerence of thy word, as  
may breede in me a care to practise  
the same, that I may liue in a reli-  
gious feare of thee, in awe and re-  
uerence of my superiours, in obe-  
dience and subiection to my Pa-  
rentes, in loue and charitie with al  
m. n so farre forth as may stande  
with thy glorie. Shielde mee (O  
Lord) from all those vices and de-  
formities whereunto the dayes of  
my youth are most subiect, as  
namelie from idlenesse, the verie  
nurse and mother of sinne, from  
deferring of repentance from day  
to day, from wantonnesse, from  
loosenesse, from stubboynesse, from  
vncleane speach, and vnseemly ge-  
sture: and lastlie, from fashioning  
my selfe after the world, which as  
a sweete poyson and dangerous  
baite, may soone ensnare me to de-  
struction. And as in mercie it hath  
pleased thee to put into my parents  
hearts to haue a care of my bring-  
ing vp: so grant, good Father, that  
I for my part bee not altogether  
care

careles to answer their expectation but that in some measure of profiting I may bring comfort to their olde yeares, and so be a meanes of prolonging their daies. Make me also thankfull I pray thee for all thy mercies and louing kindneses bestowed vpon mee in Iesus Christ, whether belonging to this lyfe or to the lyfe to come. Particularlie, that I was borne and bred in the happy dayes and raign of Queen Elizabeth, by and vnder whō I haue come to some knowledge of the trueth: through the sound of thy Gospel.

Farther, that thou hast thus mercifully preserved me this night past, and safely brought mee to see the light of this day, wheras thou mightest in iustice euē for my sins, haue smitten mee breathlesse, and brought confusion vpon me in the deadeſt of my sleepe. Therefore, great are thy mercies (O Lord) and thou worthy to bee feared: Good Father, continue this thy care ouer me still, that I may haue cause to magnifie thy name for euer. Go before me therefore this  
H 4 day

day aswell in preserving me from that which is euill, as in directing to that which is good: and so blesse thou my proceedings & endeouours in thy feare, that I may grow forward from knowledge to knowledge, from strength to strength, til I come to a perfect age in christ Iesus.

In the E-  
uening.

Farther, that thou hast thus mercifully preserved me this day, as all the dayes of my lyfe hether to: watch ouer mee also (I pray thee) this night ensuing, & so keepe me sleeping and waking vnder the wings of thy prouidence, that no illusion or assault of Sathan may preuaile to hurt me either in bodie or soule. Let this nightes rest (O Lord) put me in mind of that long rest and happines which thou hast prepared for those that loue thee, that so both the night & the day, the morning and the euening, the sun and the Starres, may be so manie seales and pledges vnto me of thy mercie and loue in Christ Iesus.

Thus recommending my selfe, my Parents, kinsfolk, friends, familiars and acquaintance, with all  
other

other, whom thou hast made deare  
 vnto me, into thy gracious hande  
 of direction, beseeching thee to blesse  
 and ouershaddowe them all with  
 thy feare, vnto the ende, crauing  
 further whatsoeuer thou knowest  
 to be needful for vs, and thy whole  
 Church, I finish these my weake  
 prayers, with that excellent pray-  
 er that thy sonne our Saviour  
 himselte hath taught vs, saying.  
 Our Father, &c.

## A motion to Prayer for a woman with child.



**O** Almighty, and merci-  
 full Father, which of  
 thy bountifull good-  
 nes hast fructified my  
 wombe, & of thy gra-  
 cious blessing, hast created in mee  
 a reasonable creature, I most har-  
 tilie thanke thee, not onlie for this  
 thy gracious gift, but also for that  
 thou hast at all times sith I con-  
 ceined, preserved mee from all pe-  
 rils both of soule and body, and  
 hast so moderated all my nippes,

Thy,

vin-

pinches, throwes and pangs, that  
I haue hether to right well esca-  
ped them. I knowledg (O lord)  
that iustlie for our sinfull trans-  
gression of thy Commaunde-  
mentes thou saydest vnto the first  
Woman, and in her to vs all: I will  
encrease thy sorrowe when thou  
art with child, with paine shalt thou  
bring forth thy children. All our  
paines therefoze that we suffer in  
this behalf, are none other thing,  
but a woorthy crosse layd vpon vs  
by thy godly ordinance, to the  
which with heart and minde, I  
humbly submit me, trusting surely,  
and being fully perswaded in my  
faith, that thou callest none into  
perill and daunger, but both thou  
canst and wilt at conuenient sea-  
son deliuer them. Thou (most gra-  
cious God) hast commaunded vs  
in all our trouble to call vpon thee  
for aide and helpe: and not onlie  
hast commanded, but also of thy  
mercifull goodnes hast promised to  
vs good deliuerance, saying: Call  
vpon me in the time of trouble,  
and I will deliuer thee. O good  
Lorde, how great doe these thy  
wordes

Swords comfort my heart, and sustaine my lillie soule? Who would not greatlie reioice that knoweth certaintie almighty God to be present with him in his trouble? saith God thus? Or euer they call (saith hee) I shall answere them while they are yet but thinking how to speake, I shall heare them. And in the Psalme. I am with him (saith God) in his trouble, out of which I will deliuer him.

What a comfortable Lorde is this? he is more readie to helpe, than we to call for helpe: hee is more readie to giue grace than we to aske it.

There was neuer anie yet that with a sure faith asked grace of this Lorde, but he had it. Christ saith: Aske, and ye shall haue. Hee is one that asketh, hath. Hee that saith euerie one, excepteth none.

Verelie, verelie, I say vnto you (saith Christ) whatsoeuer you shall aske my father in my name, he shall giue it you. Our Saviour Christ saith this, and hee is God,

And

And shall not I hearken to my  
Lord God, his commandementes  
and promises?

Verilie, I will sticke surely to  
it. For sure I am, that sooner shall  
heauen & earth perish, than Gods  
promise bee vnperfourmed. For  
albeit euerie man naturallie is a  
lyer and deceiuer, yet God is al-  
wayes true & iust in al his words  
and promises. I will therefore  
make my sute vnto him, whome  
I need not goe farre to seeke: for  
hee is euerie where present with  
his elect, and is nigh vnto all them  
that call vpon him faithfully. And  
thus will I pray vnto him.

A





## A Prayer for a woman with childe.



After of mercie,  
and God of com-  
fort and consol-  
ation, I thy poore  
handmaide, hum-  
bly beseech thee  
for Christ Iesus sake, and in his  
blessed and holy name, that thou  
wilt vouchsafe to forgive me al my  
sins and trespasses, wherin I haue  
heretofore offended thy godly ma-  
iestie, either in thought, consent,  
delectation, word, or deed: and that  
thou wilt hereafter during my life,  
mercifully preserve me from trans-  
gressing of thy commandementes,  
and daylie encrease in mee perfect  
repentance for my sinnes, a sure  
purpose of amendment of my life,  
a diligent studie to walke in thy  
commaundements, encrease in me  
also a liuelie faith, a sure hope, and  
an ardent charitie. Engrasse in  
me humbleness of heart, meeknesse  
of minde, cleannesse of conscience.  
Grant me that I may be wyse,  
sad,

ſadde, ſober, diſcreet, circumſpect,  
and well aduiſed in all my ſay=  
inges. And that I may ſtrongly  
ouercome all the temptation of  
mine enemies, the Deuill the  
world, and the fleſh. And that whe=  
ther I bee ſleeping, waking, ea=  
ting, drinking, or whatſoeuer I  
doe: all may bee to thine honour,  
and glozie. Graunt mee alſo that  
I may humble reuerence, and  
faithfullie loue mine huſbande,  
and be obedient to all his honeſt,  
lawfull, and godlie requeſtes.  
And chieflie of all graunt me (O  
Lord) that I may feare and dꝛead  
thee.

For wel aſſured I am, that looke  
how high the heauen is in com=  
pariſon of the earth, and ſo great  
is Gods mercie toward them that  
feare him, Look how wide the Eaſt  
is from the Weſt, ſo farre hath he  
ſet our ſinnes from vs. Yea, like  
as a Father pitieth his owne  
childzen, euen ſo is the Lord mer=  
cifull to them that feare him. And  
as touching my deliuerance of  
this burthen, and thy gracious  
gift, I am right well aſſured, that  
vn=

vnlesse thou prosper my trauell, al  
womens helpe, and all phisicke is  
in vaine: but my full trust is, that  
like as thou hast created this child  
in mee, and hast breathed into it  
the spirite of life, so at such time as  
shall bee seene most meete to thy  
most godlie Maiestie, thou both  
canst and wilt prosper the childes  
byrth, and my deliuerance. In con-  
sideration whereof, I humbly be-  
seech thee of thy fatherly pittie to  
strengthen me in this my daunge-  
rous labour and trauell: and so su-  
staine me that I may paciently  
beare al my throwes and panges,  
and according to thy promise,  
suffer mee not to bee tempted a-  
boue my strength, but in the midst  
of my temptation, make a way to  
come out, that I may beare it.  
Encrease my faith, O most mer-  
cifull Saviour Christ, that I  
may constantly beleue thy word,  
which sayest: Yee shall bee sor-  
rowfull, but your sorrowe shall be  
turned into ioy. A woman when  
shee trauelleth, hath sorrow, for  
her houre is come, but when shee  
is deliuered of the Childe, shee  
thin=

thinketh no more of the anguiſh,  
for ioy that a man is borne into  
the world. I beſeech thee there-  
fore, in the dangerous time of my  
travaile, graunt me ſpeedy deliue-  
rance, and ioyfull beholding of  
my childe, that I being a merrie  
mother, may render vnto thee ho-  
nour, laud, praise, and thanks for  
thine abundant mercie and graci-  
ous gifts and benefits. And final-  
lie, aboue all things, I beſeech thy  
gracious goodneſſe to endue my  
childe with grace, that it may bee  
one of the number of thine elect,  
baptized, and regenerated in the  
holie ghosť. And that at the yeares  
of diſcretion, it may learne to  
know thee, and knowing thee, may  
truſte ſurelie in thy mercie, tru-  
ſting in thy mercie, may hartlie  
loue thee, louing thee, may feare to  
diſpleaſe thee, and fearing to diſ-  
pleaſe thee, may obey the obedience of thy com-  
maundements. And ſinallie, attain  
euerlaſting ioy & felicity, through  
our Lord Ieſus Chriſt, which li-  
ueth and raigneth, with thee and  
the holy ghosť, world without end.  
So be it.

# A Prayer when she is deliuered,



My Lord God, I  
thanke thee with  
all my heart, wit,  
vnderstanding, &  
powe, for that  
thou hast vouch=  
safed to deliuer  
me out of the perill of this my  
most dangerous trauell, and haste  
sent into this worlde out of my  
wofull wombe, this childe, a crea=  
ture of thine own fashioning, fez=  
ming, and shape, like vnto the rest  
of the children of thy creation, for  
which I am not able wortheleie p=  
nough of my owne frayle nature,  
to giue to thee condigne thanks,  
praise, honour, and glorie, for thy  
so great benefites shewed vnto me  
in pulling mee out from the pitte  
brinke of death, easing and rele=  
uing all my wofull sorowes, la=  
borious panges, and most grie=  
uous throwes, bitter anguishes,  
and vnspeakeable paines, which  
I could neuer haue escaped with=  
out

out thy most singular aide , helpe ,  
reliefe and succour : Wherefore, I  
thy most humble handmaid , with  
stedfast and pure hart and hands,  
doe poure out before thee (my Lord  
God and onelie Sauour ) these  
my simple prayers of thanksgi-  
uing (the fruite of my faith, hope,  
trust, charitie , and assured confi-  
dence ) which I haue in thee, ascer-  
taining my selfe , that now thou  
hast preserved me for a further tri-  
all of my vocation , and seruice  
towards thee, in this vale of tran-  
sitorie life , wherein I may haue  
time by thy diuine permission and  
sufferance, to direct all my steppes  
in thy wayes, and to honour and  
glozifie thee in my soule and bodie,  
with condigne thanks in reioysing  
in thy holie name according to thy  
most blessed worde , wherein thou  
hast declared , that a woman as  
long as shee is in trauaile of her  
childe bearing, she is sorrowfull,  
heauie, and full of anguish and in-  
tollerable paines, but as soone as  
the childe is borne , shee learneth  
straite wayes to forget all her  
paines, not remembryng them any  
longer

longer , and beginneth to reioyce,  
for that she hath brought forth a  
child into the world : Euen so (**O**  
**Lord,**) saith it with me thy poore,  
humble and obedient servant, now  
reioycing , in that it hath pleased  
thee to make me a glad mother , in  
bringing forth this my childe  
whome nowe I doe present before  
the face of thy diuine Maiesty,  
with an earnest zeale of a godlie  
spirite , and most pure affection,  
praying and beseeching thee (euer-  
lasting God) here to preserve this  
childe according to thy most holie  
will, that it may inioy the benefits  
of all thy heavenly Sacraments,  
to liue and serue thee in purenesse  
of lyfe as a faithful member of thy  
Christian Congregation, wherein  
thy name by it may bee glorified,  
honoured and praised world with-  
out end, So be it.

A

# A Prayer for one that is sore sicke.



Care vs almightie  
and most mercifull  
God and Sauioꝝ,  
extend thy accusto=  
med goodnesse to  
thy seruau<sup>t</sup> M.  
which is greued with sicknesse:  
visite him (O Lord) as thou didst  
visite Peters swines mother, and  
the Captaines seruau<sup>t</sup>. So vi=  
site and restore vnto this sick per=  
son his former health (if it be thy  
will) or els giue him grace, so to  
take thy visitation, that after this  
painfull life ended, hee may dwell  
with thee in life everlasting. Amen

A





## A Prayer at the houre of death.



**D** Lord Iesu , which  
art the onelie health  
of all men liuing:  
And the euerlasting  
life of them which  
die in thy faith. I wretched sinner,  
giue and submit my selfe whollie  
vnto thy blessed will . And I bee=  
ing sure that the thing cannot pe=  
rish which is committed vnto thy  
mercie, O Lord, giue me grace  
that willingly I may leaue this  
fraile and wicked flesh : in hope of  
the resurrection , which in better  
wise shall restoze it to mee againe.  
I beseech thee, most mercifull Lord  
Iesu Christ, that thou wilt by thy  
grace make strong my soule a=  
gainst all temptations. And that  
thou wilt couer and defende mee  
with the buckler of thy mercie a=  
gainst all the assaults of the deuil.  
I see and knowledg that there is  
in my selfe no helpe of saluation:  
But all my confidence , hope, and  
trust is in thy most merciful good=  
nes,

nelle. I haue no merits noz good  
worke which I may alledge be-  
foze thee. Of sins and euil worke  
(alas) I see a great heap, but tho-  
row thy mercie I trust to bee in  
the number of them, to whome  
thou wilt not impute their finnes:  
but take and accept me for righte-  
ous and iust, and to bee the inhe-  
ritour of euerlasting life. Thou  
mercifull Lord, wast borne for my  
sake, thou didst suffer hunger and  
thirste for my sake, thou diddest  
preach and teach, thou diddest pray  
and fast for my sake, thou diddest  
all maner good worke and deedes  
for my sake, thou sufferedst moste  
griuous paines and torments for  
my sake: And finallie, gauest thy  
most precious bodie to die, and thy  
bloud to be shed on the crosse for  
my sake. Now (most mercifull sa-  
uiour) let all these thinges profite  
me, which hast giuen thy selfe for  
me. Let thy bloud cleanse & wash  
away the spots and foulness of my  
finnes. Let thy righteousness hide  
and couer my vnrighteousnes. Let  
the merits of thy passion & bloud,  
bee the satisfaction for my finnes.

Gine

Giue mee (Lord) the grace, that  
my faith & saluation in thy bloud  
swauer not in me, but euer be firm  
and constant that the hope of thy  
mercie and life euerlasting, neuer  
decay in me: finallie, that the weak-  
nesse of my flesh be not overcome  
by fear of death. Grant me (merci-  
full saviour) that when death shall  
shut vp the eyes of my body: yet  
that the eyes of my soule may  
still behold and looke vpon thee,  
that when death hath taken away  
the vse of my tongue and speach,  
yet that my heart may crie and say  
In manus tuas. &c. that is to say,  
O Lord, into thy handes I giue  
and commit my soule. Lord Iesu,  
receiue my soule vnto thee. Amen.

The

## Another Prayer.



Almighty and  
merciful God the  
Father eternall,  
which doest not  
despise the sin-  
ners bewayling  
with cōtrite hart for offending thy  
high Maiestie, we pray thee by thy  
grace, to draw vs neere vnto thee,  
and heare our prayers and forgiue  
vs our offences. Comfort vs in  
our afflictions, and forgiue (Lord)  
them that oppresse vs, and that  
our ghostly enemy haue no power  
to deuoure vs (as he desireth) but  
that we may strongly withstande  
his fraudes & snares, to our com-  
fort, that we may die in the verie  
Catholique faith, and rest with  
thee eternally, our Lord Iesus  
Christ. Amen.

# A Prayer for perseuerance and assured hope of eter- nall life.

**B**lessed God, which  
hast caused all holie  
Scriptures to bee  
written for our lear-  
ning, graunt that  
we may in such wise heare them,  
reade them, marke them, and in-  
wardlie print them in our heartes,  
that by patience and comfort out  
of thy holie worde, we may em-  
brace and euer holde faste the ble-  
sed hope of everlasting life; which  
thou hast giuen vs in our Lord  
and sauour Iesus Christ. Amen.

## A prayer to be said at our going into bed.

**W**hen the day is en-  
ded, wee giue our  
soules to rest in the  
night, so when this  
life is ended, wee  
rest in death. No-  
thing resembleth our life more thā  
the

the day, nor death more than ſleep,  
nor the graue more than the bed.  
Touchſafe therefore (O Lord)  
our gouernour and defender, both  
to ſheeld vs now lying, vnable to  
help our ſelues, from the craftines  
and assaults of our cruell enemy:  
and alſo to call vs then vnto thee,  
when we ſhall be more vnable at  
the finiſhing of the race of this life  
not for our owne deſerts, but for  
thy owne mercie ſake: that we may  
liue and walke with thee for euer.  
And nowe let vs ſo fall aſleepe in  
thee, as thou onlie, and thoſe excee-  
ding incredible good things may  
in ſuch wiſe bee preſent alwayes  
before vs, by inſight of our minds,  
as we may not be abſent from thee,  
no, not euen in ſheepe. That ſuch  
dreames may not both keepe our  
beds and bodies pure and vndeſi-  
led, and alſo cheare our heartes  
with that bleſſed ioy of thine, in  
truſt whereof, I will fall on ſleep,  
and take my reſt, thzough our on-  
lie Sauour Ieſus Chriſt. Amen.

# A Prayer when we bee ready to sleepe.



**T**ake me into thy protection, (O Lorde Jesus Christ our redeemer) and grant that while my body sleepeth, my soule may wake in thee, and cheerefully and ioyfully behold the happy and gladsome heauenly life, whereof thou art soueraigne with the father & the holy Ghost, the Angels, and holy soules of men, most blessed fellow Citizens for euer and euer, Amen.

## A prayer to be mindfull of those spirituall benefites that *God hath bestowed upon vs.*



**G**raunt O almightie God, seeing thou hast boughsased to chuse vs before the foundations of the world were layd, and hast imbrased vs when we were the sons of wrath,

and appointed to euerlaſting deſtruction, by thy free adoption: mozeouer didſt embrace vs by and by from the wombe, & didſt vouchſafe at length alſo to except of vs, by a moze cleare teſtimonie of thy loue, when thou didſt call vs thorough thy Goſpell, into the ſocie- tie and communion of thy onely begotten ſonne: graunt that wee be not forgetfull of ſo many & ſingular benefites, but may anſwere to the holy vocation, and may ſtudie to conſecrate our ſelues wholly vnto thee, not for a day, but like as thou haſt placed vs here for a time, ſo wee may ſtudie to liue and die to thy will, that ſo wee may glozifie thee vntill the end, by the ſame Jeſus Chriſt. Amen.

A praier that we may ſtand  
faſt in the free ſeruice of God.



**G**rant O eternall God,  
ſeeing thou doeſt ſo fa-  
miliarly at this day  
ſhew thy ſelfe a father  
vnto vs, euen as thou  
haſt offered an ineſtimable & ſin-  
gular



gular pledge of this grace vnto vs  
in thy only begotten sonne, grant  
that we may wholly dedicate our  
selues vnto thee, and may truely  
performe vnto thee that free ser=  
uice and obedience which is due  
vnto a father, that no other thing  
be purposed of vs in our whole  
life than to conforme that adopti=  
on which thou hast once boughsa=  
fed vnto vs, till at the length wee  
may inioy the fruit thereof, when  
thou shalt gather vs into thy euer=  
lasting kingdome, with the same  
thy sonne Iesus Christ. Amen.

## A thankesgiuing before dinner.



God Father, most  
mightie and merci=  
ful, which hast crea=  
ted meates & drinks  
for mans sustenance  
sanctefying them to the vse of thy  
childzen without difference, that  
they may vse them for their helth,  
and hast giuen power vnto them to  
nourish our bodies to thy pleasure  
we beseech thee giue vs grace that  
we

we may so vse them as thy name  
may be glorified throught Christe  
our Lord, Amen.

## Another thankesgiuing after dinner.



God be mercifull vnto  
vs, thou hast prouided  
foode for our  
bodies, prouide also  
foode for our soules  
in Iesus Christ, and the Lordes  
name be prayesed.

## A Prayer for a mans householde.



Lord God almightie  
and euerlasting Fa-  
ther, who of thine  
owne goodnesse hast  
shewed this mercie  
vnto me, to communicate vnto me  
thine owne names, not onely of a  
Father, but also of a Master, and  
hast giuen vnto my charge a hous-  
hold, that I should looke vnto the  
and teach them thy feare: shewe  
this mercy vpon me, that I may  
discharge

discharge this trust that thou hast put in mee, that I may bee more carefull for their soules than for their bodies, thou hast appointed in thy word which neuer altereth, that a man should know his heerd and that hee shoulde consider his flockes, whereby thou doest teach that hee hath a charge ouer those that are his, vnto whom if he looke not, he hath denied the faith and is worse then an infidell: Good Lord giue mee grace therefore, that I may haue speciall regarde to my speciall charge, that my house may be an example to many, and in it the praise of thy holy name, may sound forth to others. I acknowledge that my sinnes are great and I haue iustly deserved to haue this iudgement amongst others, that I should haue both disobedient children and vnfaithfull seruants, because I haue bene a disobedient child, and an vnfaithfull seruant vnto thee, but (good Father) I beseech thee haue mercie vpon me and recompence not this sinne into my bosome, though others make light account of the

ſinnes wherewith their houſes are  
tainted and defiled , yet giue mee  
grace to looke ſo vnto them, that I  
may haue care to ſtoppe them, and  
when they are committed to moꝛn  
foꝛ them: let the zeale of thy glo-  
ry be precious vnto mee , that I  
may be ſeuere againſt the wicked,  
condemning ſinne both in my ſelfe  
and alſo in others, that they that  
dwell vnder my rooſe, be not only  
eye ſeruants but ſuch as may doe  
their duties in thy feare, and in re-  
gard of thy glory , yeelding them-  
ſelues to the godly oꝛders and ex-  
erciſes of religion, & ( good Lord )  
giue mee grace that I may enter-  
taine ſuch and make much of them  
that they may finde fauour before  
me, and that I may ſeeke them out  
to be my ſeruants : as foꝛ the wic-  
ked harden my face againſt them,  
and let not their feete be vnder my  
table: the woꝛkes of thoſe that  
fall away , let me , O Lord, hate :  
and thoſe that priuily ſlander their  
neighbours, and haue bigge harts  
which are corrupt in religion and  
haue no feare of thy name before  
their eyes. Let them haue no place  
in

in my house, turne mine eyes to  
the faithfull of this lande, and let  
those that walke in a perfect way  
serue mee, and so strengthen my  
iudgement that if they shall trans-  
gresse thy lawes, though they be  
my children out of mine owne  
loynes, and seruantes by whome  
I might gaine neuer so much: yet  
that mine eye may not spare them,  
nor my hand be short, if it shall lie  
in my power by thine appointmēt  
to punish and refoyme them, or els  
to cut them off from thy Citie.  
Good father graunt these thinges  
to thy vnworthy seruant, I hum-  
bly beseech thee for Iesus Christs  
sake, So be it.

O Lord increase my faith.

A morning prayer, for pri-  
uate houses or families.



Lord prepare our  
hearts to harken vn-  
to hartly praier, Lord  
haue mercy vpon vs,  
Christ haue mercie  
vpon vs, graunt that we pray not  
Al s with

With our lips alone, but with our heartes also. Turne not thy face from our requests but let our prayers come vnto thee.

Here say the Lordes prayer.

Our Father which art &c.

Iesus Christ we most heartily thanke thee, that this night of thy infinite mercie thou hast thus preserved vs, we pray thee to forgive vs our sinnes that wee haue this night vnrighteously and in times past most wickedly committed against thy diuine Maiestie, in deed, word and thought, and we doe beseech thee to keep vs this day from all bodily harme, and to deliuer vs from all sinne, for we commit both bodies and soules and all thinges that be our into thy hands, the holy Ghost be with vs, least our deadly cnemie Sathan be entred into vs or haue any power ouer vs, Amen.

Defende thy Church O God, our Queene and Realme, maintaine the true preaching of thy Gospel,

Gospell, conuert oz confound our aduersaries thereof, suffer not thy holy Ghost to depart from vs, but graunt that hee may alwaies rule and gouerne vs in our vocation of the setting forth of thy honoz and gloze, to the wealth and commoditie of our Countrey, to the edifying of our Christian brethzen and our soules saluation. Graunt this most mercifull Father, for Iesus Christ his sake, whose most precious bloud wash away all our sinnes, Amen.

O Lord saue vs and deliuer vs from all sinne, giue vs grace O God, to perseuere and continue in thy truth vnto the ende, and in the ende with patience. And the peace of God which, &c.

Ano-

## Another morning prayer for Families.



Most gracious  
God and louing  
Father, we hear=  
tly thanke thee  
foz all thy louing  
kindnesse so abun=  
dantly shewed towards vs, foz our  
election, creation, redemption, mer=  
cifull vocation, iustification, sanc=  
tification, continuall preservation,  
and foz that same assured and most  
comfortable hope which thou hast  
giuen vs of our glorification in  
the world to come: wee praise thy  
gracious goodnes, foz so merciful=  
ly preserving of vs this present  
night, & deliuering of vs from all  
dangers both of soule and bodie:  
foz that thou hast graunted vs so  
sweete and comfortable rest, and  
now presently brought vs to the  
beginning of this day: and as thou  
hast safely preserved vs vnto this  
present houre from al the dangers  
of this life, so wee beseech thee to  
continue this thy fauour towards  
vs,



vs, this day, and the whole course of our life, suffer vs not by the vaine allurements of this world, to be drawne away vnto sinne, and wickednesse, assist vs w<sup>th</sup> thy grace and holy spirite, that wee spende not our time vainely, or idely, but that wee may alwayes, be diligently exercised, in the duties of our calling, to the benefite of our b<sup>r</sup>eth<sup>r</sup>en, and discharge of our owne consciences: graunt that in all our consultations, woordes, and woorkes, wee may euer haue thee present befoze our eyes, Amen.

An Euening prayer for Families.



Most gracious God, and louing father, we most hartely thee, for all thy louing kindness, so abundantly shewed towards vs, for our election, creation, redemption, mercifull vocation, iustification, sanctification, continuall preservation and for that same assured, and most comfortable hope, which thou

thou haſt giuen vs, of our gloriſi-  
cation in the world to come. Wee  
do prayſe thy gracious goodneſſe,  
for ſo mercifully preſeruing of vs,  
this preſent day: deliuering of vs  
from all perils and dangers, both  
of ſoule, and body, and giuing vs  
all thinges neceſſary for this pre-  
ſent life, as health, foode, apparell,  
and ſuch like, this gracious good-  
neſſe of thine, wee beſeech thee O  
Lord, to continue towards vs  
for euer, and heere we offer vp vn-  
to thee our ſelues, our ſoules, and  
bodies, our liues, and all that we  
haue, in aſſurance that that cannot  
perish, which is committed vnto  
thee. Take vs into thine handes,  
and keepe vs this night, that our  
bodies may ſleepe, and our ſoules  
may watche, for the comminge of  
thy ſonne Chriſt, and ſo both our  
bodies and ſoules may be the more  
apte, and the better able to ſerue  
thee in that eſtate and callinge,  
wherein thou haſt thought good,  
in thy mercy, to place vs, Amen.

A prayer to be said at the hower  
of death.



**I**esus Christ the son  
of God, maker, pre-  
seruer, and keeper of  
all thinges, in hea-  
uen, in earth, and  
without him nothing was made,  
for by him all thinges were made,  
in him, is life, light, redemption,  
grace, and forgiveness of sinnes:  
He forgiveth sinnes of all fleshe,  
(that calls vpon him) haue mercy  
vpon me in all my troubles, thou  
that wast borne for me, haue mer-  
cy vpon me, thou that sheddest wa-  
ter and blood for mee, haue mercy  
vpon mee, thou that diddest ouer-  
come the world, the flesh, and the  
deuill, (for me) haue mercy vpon  
me: thou that diddest paye my  
sinnes vpon the crosse, and in thy  
owne blood diddest redeeme me,  
haue mercy vpon me, thou art my  
advocate, my Saviour, and me-  
diator, for all my sinnes, to thy  
heavenly father, haue mercy vpon  
me, thou that diddest pray to  
God

God the father to forgive mee all  
 my sinnes, haue mercy vpon mee,  
 forgive me them O Lord, and haue  
 mercy vpon me, prardon my trans-  
 gressions, comicted against thee,  
 forgive mee them all O Lord,  
 for they are many, and innumera-  
 ble, as the sandes, haue mercy vpon  
 me, haue mercy vpon me: For-  
 giue me all my sins, for thy sonnes  
 sake, Amen, Amen. Thou that  
 seest me lie in my bed at this pre-  
 sent time, bouthsafe to take mee  
 to thy glozy, and haue mercy vpon  
 me, thou that hast power ouer all  
 flesh, haue mercy vpon mee: thou  
 that diddest forgive euery sinne-  
 full soule, forgive mee sinfull crea-  
 ture, in the time of my trouble, in  
 the time of my sicknesse, in my  
 great agony, in my bitter and sore  
 temptation, (against the world,  
 the flesh and the diuell) against  
 the houre of my death. Iesus haue  
 mercy vpon me, thou onely art the  
 Saviour, the aduocate, mediator,  
 redeemer, and the full sacrifice for  
 all sinnes, in whome, by thee, the  
 wrath of God thy father is fully  
 pacified. I beseech thee haue mercy  
 vpon

bpou me: and let me neuer be con-  
founded. Amen, Amen. Thou the  
euerlasting father of thy deere son  
Iesus Christ, haue mercy bpou  
me, and receiue my soule into thy  
handes for thy deere Sonne our  
Lord Iesus Christes sake. Amen.

A prayer for a godly life.



**I** greatly agree-  
ueth vs, O mer-  
cifull Father and  
euerlasting God,  
that we through  
the greuous and  
continuall assaultes of our enne-  
mies, are not able to passe ouer our  
yeares in thys world wyth such  
purity of life, as wee ought, and  
as thou requirest of vs. Merely  
we are on every part so besieged  
and compassed round about of our  
aduersaries, that scarcely at any  
time, wee can bee free from their  
pestiferous and deadly dartes, nor  
yet haue so much respite, as once  
to bzeath towards true godlinesse.  
O most louing Lord, thou art our  
Fat. and we thy childzen: con-  
uenient

benient therefore it is that wee thy  
childzen repreſent and openly de-  
clare in our conuerſation the man-  
ners of thee our Father. Thou art  
good, gentle, louing, ſuffering, ho-  
ly, righteous, faythfull &c. It  
therefore becommeth vs thy chil-  
dzen in our liuing, to practiſe good-  
neſſe, gentleneſſe, loue, charity,  
mercy, patience, long ſufferinge,  
holineſſe, righteouſneſſe, faith &c.  
thou haſt giuen vs an example,  
that euen as thou haſt doone, ſo  
wee likewiſe ſhould doe, if wee ſay  
wee dwell in thee, wee ought to  
walke as thou haſt walked, for  
thou haſt called vs, not to vn-  
cleanneſſe but to holineſſe, thou  
haſt deliuered vs from the power  
of our enemies, that wee being  
without feare, ſhall ſerue thee, in  
holineſſe and righteouſneſſe all the  
daies of our life: The bloud of thy  
Sonne Jeſus Chriſt, hath clean-  
ſed vs from all ſinne, not that we  
ſhould continue in darkeneſſe, but  
rather walke in the light, as thou  
art in light: thy louing kindneſſe  
hath appeared vnto all men, not  
that we ſhould follow vngodlines  
and

and worldly lustes, but that wee should liue soberly, righteously, and godly in this present world, thou diddest chouse vs in Christ, before the foundations of the world were laid, that wee should be holy and without blame, before thee through hym. Wee are thy woorkemanship created in Christ Iesus, vnto all woorkes, which thou ordainest afoze that we shold walke in them. Forasmuch then as all the benefites which thou hast bestowed vpon vs. are giuen vnto this ende, that wee should walke woorthy of thy kindnesse, represent thy manners in our conuersations, mortifie the flesh, and the lust thereof, haue nothing to doe with Sathan, nor the world, but lead a godly life garnished full of good woorkes, and in all points fashioned after the rule of thy blessed woord, wee most hartely pray thee to endue vs wyth thy holy spirite, which may take away our stony heart, and giue vs a new heart, kill that olde man in vs. which is corrupt through deceauable lustes, and fashion in vs that  
new

new man which is made after thy  
image and likenesse, in righteous-  
nesse and true holynesse: Suffer  
vs not to giue ouer our selues a-  
gaine vnto our old lustes and con-  
cupiscences, where wee were led  
when we knew not thee. nor thy  
Sonne Christ: but euen as thou  
which hast called vs art holy, so  
likewise graunt that wee may be  
holy in all our conuersation. O  
mercifull God, not the hearers of  
thy Law, but the fulfillers of it  
shalbe iustified, neyther shalleuery  
one that sayth vnto thee, Lord,  
Lord, enter into the kingdome of  
heauen, but they which doe the  
will of thee our Father which art  
in heauen, to confesse thee with  
our mouth, and deny thee w<sup>th</sup>  
our deedes, woorke<sup>t</sup> rather our  
damnation, then our saluation, for  
the true knowledge of thee, confi-  
steth not in talking, but in woor-  
king, not in fanouring, but in fol-  
lowing, not in louing, but in li-  
uinge, to promise thee by mouth,  
that we will woorke in thy vine-  
yard, and yet woorke nothing at  
all, declareth not vs to bee thy  
sonnes,



sonnes, but rather bastardes, to bragge of the iustification of saith, and not to bring forth the fruites thereof, to glozy in the merites of thy Soune Christ in hys blond, death, and passion, and not to liue sworthy in his kindnesse, to professe thy holy Gospel, and not to walke accoordinge to the doctrine thereof, to be baptized in thy name and not to mortifie our members which are of the earth, nor to walke in a new life to bee partakers of the deuine misteries, and not to bee made one spirite wpyth thee: What anayleth it, wee are thy frendes, if we do those things that thou commaundest vs, wee are thy seruantes, if wee are obedient to thy will, we are thy sons, if wee honour and reuerence thee according to thy word. We see thy glozy, if wee attempte nothinge whereof thou shouldest bee dishonored: leading a life conformable to thy blessed will, wee shall prouoke the very enemies of thy truth, to praise thee, but contrary wise, thou shalt be well spoken of. Graunt therefore wee beseech thee,

thee, that our life may answer  
to our profession: and that the  
light of our good woꝝkes may so  
shine befoze men, that they seeing  
our godly conuersation, may glo-  
rify thee our heauenly Father, A-  
men.

*O Lord encrease our faith.*

A prayer in aduersity.



Almightye G O D  
which foꝝ mine in-  
gratitude and sinne-  
full life, hast woꝝoꝝ-  
thely punished mee  
wꝝyth much affli-  
ction and aduersitie. I most hum-  
bly beseech thee to giue mee grace  
vttterly to detest and abhoꝝre my  
foꝝmer woꝝretched and sinnefull life,  
and to study dayly foꝝ the amend-  
ment of the same, and that I may  
be fully perswaded that this affli-  
ction hath not chaunced vnto mee  
by casualty oꝝ misfoꝝrtune, but by  
thy foꝝeknowledge, counsell, per-  
mission, and determinate pleasure,  
and that thou beatest mee wꝝyth  
this thy rod of fatherly coꝝrection,  
not

not to the intent to cast mee cleane  
out of thy fauor, but because thou  
wouldest thereby nourture mee,  
and reclaime mee to vnfeyned re-  
pentance for my former life, to bee  
more circumspect of godly lyfe,  
heereafter to exercise my fayth in  
thy godly promises, to trie mee,  
whether I will bee patient and  
constant in aduersity, to make me  
abhorre vayne pleasures of thys  
life, and finally with feruent and  
continuall desire, to long for the  
life everlasting: wherefore I most  
hartely pray thee, bouchsafe to en-  
crease and strengthen my fayth,  
hope, charity, and meekenesse, and  
that I may without murmure or  
grudge, patiently bear this thy fa-  
therly chastisement specially grant  
mee, that I may more and more  
increase, in feruent loue towardes  
thee: For thy holy woord sayth,  
that to them that loue God, all  
thinges shall happen for the best.  
Whether it bee prosperitie or ad-  
uersity, health, sicknesse, life, or  
death in consideration whereof, I  
submit mee wholly to thee, and ful-  
ly surrender and resigne all my  
will

Will to thy most godly Will and pleasure, which I nothing doubt shall end this mine affliction, so as shall be most meetest and agreeable to thine honor and glozy, and to my most profite, wealth, and everlasting saluation, through Iesus Christ our Lord, Amen.

*O Lord encrease my faith.*

A godly prayer to be said at all times.



Honour and prayse be giuen to thee O Lord God almighty most deere Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord, to elect and chosse vs to saluation, before the beginning of the world, and euen like continuall thanckes be giuen vnto thee, for creating vs after thine owne image, for redeeming vs with the precious blood of thy deere sonne, when we were utterly lost, for sanctifyinge vs with

With thine holy spirite in the reuelation and knowledge of thine holy word, for helping and succouring vs in all our needes and necessities: from sauing vs from all daungers of body and soule, for comforting vs so fatherly in all our tribulations and persecutions for sparing vs so long, and geuing vs so large a time of repentance. These benefites O most mercifull Father, like as wee acknowledge to haue receiued them of thine only goodnesse, euen so wee beseech thee, for thy deere sonne Iesus Christ his sake, to graunt vs alwayes thine holy spirite, whereby wee may continually grow in thankfulnessse towards thee, to be led into all trueth, and comforted in all our aduersities, O Lord strengthen our faith, kindle it more in feruentnesse and loue towarde thee, and our neighbours for thy sake, suffer vs not most deere Father, to receiue thy word any more in vaine, but graunt vs alwayes the assistance of thy grace, and holy spirite, that in heart, word, and deede, we may sanctify and woorth

R

ship

ſhip thy holy name. Helpe to am-  
plifie and encrease thy kingdome,  
that whatſoener thou ſendeſt, wee  
may be hartely well content with  
thy good pleasure and will: let vs  
not lacke the thinge O Father,  
without the which wee cannot  
ſerue thee, but bleſſe thou ſo all the  
ſwoorkes of our handes, that wee  
may haue ſufficient, and not to bee  
chargeable, but rather helpfull  
vnto others: be mercifull O Lord  
to our offences, and ſeing our  
debt is great, which thou haſt for-  
giuen vs in Jeſus Chriſt, make  
vs to loue thee and our neighbors  
ſo much the more, be thou our Fa-  
ther, our Captaine, and defendor,  
in all temptations, hold thou vs  
by thy mercifull hande: that wee  
may be deliuered from all incon-  
ueniences, and ende our liues in  
the ſanctifying and honour of thy  
holy name, through Jeſus Chriſt  
our Lord and onely Saniour, ſo  
be it. Let thy mighty hand and out-  
ſtretched arme O Lord, bee ſtill  
our defence, thy mercy and louing  
kindneſſe in Jeſus Chriſt, thy  
deere Sonne, our ſaluation, thy  
true

true and holy woord our instru-  
ction, thy grace and holy spirite  
our comfort and consolation, vnto  
the end and in the end, So be it.

O Lord encrease our faith.

A prayer to be sayde of the childe,  
before he study his lesson.

out of the 119.

Psalme:

*Wherein shall the child addresse his  
way? in guiding himselfe accor-  
ding to thy woord, open mine eyes  
and I shall know the maruailes of  
thy Law. Giue me vnderstanding  
and I shall keepe thy Law: Yea I  
shall keepe it wylh myne whola  
heart.*



**L**ord, which art the  
fountaine of all wise-  
dome and knowledge,  
seeing it hath pleased  
thee to giue mee the  
meane to bee taught in my youth,  
for to learne to guide mee godly  
and honestly all the course of my  
life: It may please thee to lighten  
mine vnderstanding (the which of

it ſelfe is blinde) that it may comprehend and receiue, that doctrine and learning which ſhal be taught me: it may pleaſe thee to ſtrengthen my memory to keepe it well. It may pleaſe thee alſo to diſpoſe mine heart willingly to receiue it with ſuch deſire as appertayneth: ſo that by myne ingratitude, the occaſion which thou givest mee, be not loſt, that I may thus doe, it may pleaſe thee to poure vpon mee thine holy ſpirite, the ſpirite, I ſay of all vnderſtanding, truth, iudgement, wiſedome, and learning, the which may make mee able ſo to profite, that the paines that ſhall be taken in teaching me, be not in vaine, and to what ſtudy ſo euer I apply my ſelfe, make mee O Lord, to addreſſe it vnto the right end: that is, to know thee in our Lord Jeſus Chriſt: that I may haue full truſt of ſaluation in thy grace, and to ſerue thee vprightly according to thy pleaſure, ſo that whatſoeuer I learne, it may bee vnto me as an inſtrument, to help me therevnto, and ſeeing thou doſt promiſe to giue wiſedome to the  
little



little & humble ones : and to confound the proud in the vanity of their wits, and likewise to make thy selfe knowne to them that bee of an vpright heart, & also to blind the vngodly and wicked: I beseech thee to fashion me vnto true humilitie, so that I may bee taught, first to be obedient vnto thee, and next vnto my superiours, that thou hast appointed ouer me. Further, that it may please thee to dispose mine hart vnfainedly to seeke thee, and forsake all euill & filthy lustes of the flesh : and that in this sort I may now prepare my selfe to serue thee once in that estate which it shall please thee to appoynte for me, when I shall come to age.

Out of the 25. Psalme.

*The Lord reuealeth his secretes vnto them that feare him, and maketh them to know his alliance.*

A godly prayer to bee said before a man begin his worke.



**O** Lord G D most  
mercifull father and  
Saviour, seeinge it  
hath pleased thee to  
commaund vs all to  
travaile, that wee may relieue our  
needes, we beseech thee of thy grace  
so to blesse our labour, that thy  
blessing may extend vnto vs, with  
out the which wee are not able to  
continue: and that this great fa-  
uour may be a witnessse vnto vs of  
thy bountifullnesse and assistance,  
so that thereby we may know the  
fatherly care that thou hast ouer  
vs, mozeouer O Lord we beseech  
thee that thou wouldst strengthen  
vs wyth thyne holy spirite, that  
wee may faithfully trauaile in our  
vocation, and that without fraud  
or deceit, and that wee may ende-  
uour our selues to follow thine ho-  
ly ordinance, rather then to seeke  
to satisfy our greedy affections or  
desire to gaine, and if it please thee  
O Lord to prosper our labor, giue  
vs a minde also to helpe them that  
haue neede, according to our abi-  
lity that thou of thy mercy shalt  
giue vs, and knowinge that all  
good

good thinges come of thee, graunt that we may humble our selues to our neighbours, and not by any meanes lifte our selues vp aboue them, which haue not receyued so liberall a portion, as of thy mercy thou hast giuen vnto vs, and if it please thee to trye and exercise vs by greater pouerty and neede than our flesh would desire, that thou wouldest yet, O Lord, graunt vs grace to know that thou wilt nourish vs continuallye through thy bountifull liberality, that wee bee not so tempted that wee fall into distrust: but that we may patiently waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thy heauenly and spirituall treasures, to the intent that we may haue alwayes more ample occasion to giue thee thanks, and so wholly to rest vpon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord. Amen.

*O Lord increase our faith.*

The confeſſion of our ſinnes to  
be ſaid before a Sermon.



**O** Eternal GOD, and  
moſt merciful Father  
wee confeſſe and ac-  
knowledge here befoze  
thy diuine maiesty,  
that we are miſerable ſinners, con-  
ceiued and borne in ſinne and ini-  
quity, ſo that in vs there is no  
goodneſſe, for the fleſh euermore  
rebelleth againſt the ſpिरितe, wher-  
by wee continuallye tranſgreſſe  
thine holy pzeceptes and comman-  
dementes, and ſo purchaſe to our  
ſelues through thy iuſt iudgement  
death and damnation: notwith-  
ſtanding O heavenly father, for  
as much as thou haſt vouchſafed  
to offer pardon to all that repent,  
and ſeeke it in the name of thy be-  
loued Sonne Jeſus Chriſt, and  
that by thy grace wee are displea-  
ſed with our ſelues, for the ſinnes  
that wee haue committed agaynſt  
thee, and doe vnſainedly repent vs  
of the ſame. We moſt humbly be-  
ſeech thee for Jeſus Chriſtes ſake,  
to

to shew thy mercy vpon vs, to forgive vs all our sinnes, and to increase thine holy spirite in vs, that wee acknowledging from the botome of our hearts, our owne vnrightheousnesse, may from henceforth not only mortify our sinnefull lustes and affections, but also bring forth such frutes, as may please thee: not for any woorthynesse thereof: but for the merites of thy deerey beloued Sonne Iesus Christ our onely Sautour, whom thou hast already giuen an oblation and sacrifice for our sins, and for whose sake wee are certainly perswaded, that thou wilt denye vs nothinge, that wee shall aske in his name, according to thy will: for thy spirite dooth assure our consciences, that thou art our mercifull Father, and so louest vs thy children through him, that nothing is able to remoue thine heauenly grace and fauour from vs, to thee therfore, O Father, with the sonne and the holy ghost, bee all honoz and glozy world without end. So be it.

A prayer for the whole state of  
Christ his Church.



Almighty God, and  
most mercifull Fa-  
ther, wee humbly  
submit our selues,  
and fall downe be-  
fore thy maiestie,  
beseeching thee from the bottome  
of our heartes, that this see-  
de of thy word now sown amongst vs,  
may take such deepe roote, that ne-  
ther the burning heate of persecu-  
tion cause it to wither, neither the  
thorny cares of this life doe choke  
it: but that as see-  
de sown in good  
ground, graunt it may bring forth  
thirty, sixty, or an hundred folde,  
as thine heavenly wisdome hath  
appointed: And because wee haue  
neede continually to craue many  
thinges at thine handes, we hum-  
bly beseech thee, O heavenly Fa-  
ther, to graunt vs thine holy spi-  
rite, to direct our petitions, that  
they may proceede from such a fer-  
uent minde, as may be agreeable to  
thy most holy will: and seeing that  
our

our infirmitie is able to doe nothing without thine helpe, & that thou art not ignoraunt wpyth how many and how great temptations, wee poore wretches are on euery side inclosed and compassed, let thy strength, O Lorde, sustayne our weakenesse, that we being defended wpyth the force of thy grace, may bee safely reserved against all assaults of Sathan, who goeth about continuallye like a roaringe Lion, seeking to deuour vs, encrease our faith, O mercifull Father, that we do not swarte at any time from thine heaucnly sword, but augaent in vs hope and loue, wpyth a care to keepe all thy commaundements: that no hardnesse of heart, no hypocrisie, no concupiscence of the eyes, nor entisements of the world, doe draw vs away from thine obedience, and seeing we liue not in these most perillous times, let thy fatherly prouidence defend vs against the violence of all our enemies, which do euery day pursue vs: but chiefly against the wicked rage and furious byproes of the Antichrist of

Rome. Furthermoze, forasimuch  
as by thyn holy Apostle, wee bee  
taught to make our prayers and  
supplications for all men, we pray  
not onely for our selues here pre-  
sent: but beseech thee also to re-  
duce all such as yet bee ignozant,  
from the miserable captiuitie of  
blindnesse and erroz, to the pure  
vnderstandinge of thy heauenlye  
trueth, that we all with one con-  
sent and vnity of minds, may wor-  
ship thee our onely God and Sa-  
uiour: and that all pastozs, shep-  
herdes, and ministers, to whome  
thou hast committed the dispensa-  
tion of thine holy word, & charge  
of thy chosen people, may both in  
their life and doctrine bee found  
faithfull, setting onely befoze their  
eyes, thy glozy, and that by them  
all poore sheepe which wander and  
goe astray, may bee gathered and  
brought home to thy folde. More-  
ouer because the heartes of rulers  
are in thy handes, we beseech thee  
to direct and gouerne the heartes  
of all kinges, princes, and Ma-  
gisstrates, to whome thou hast  
committed the sword: especially O  
Lord



Lozde, accordinge to our bounden  
duety, wee beseech thee to maine-  
taine and encrease the prosperous  
estate, of our most noble Queene  
Elizabeth, whome as thou hast  
placed ouer vs in thy great mercy,  
and preserved her by thy mighty  
power: so wee beseech thee, O Lord  
by the same mercy, to multiply on  
her the excellent giftes of thy holy  
spirite, and be the same power as  
thou hast alwayes preserved her,  
so to preserve her still, and as thou  
hast discovered the vnnaturall  
treasons, and wicked practises, so  
to discouer them still, that as for  
all other thy singular graces, so al-  
so for this greates mercye, both  
Prince and people may reioyce,  
and magnify thy great name: Also  
wee praye thee for her Maiesties  
right honourable Councell, & thy  
good spirite may furnish euery one  
of them wyth wisdom, and  
strength, and other excellent giftes,  
fit for their calling: Furthermore,  
we praye thee for all other Maies-  
trates and for the whole Realme,  
that all men in their calling may  
be found faithfull in seeking to set

forth thy glory, and to procure the  
godly peace and prosperity of all  
the land, and let thy fatherly fa-  
uour so preserve them; and thyne  
holy spirite so governe their harts,  
that they may in such sort execute  
their office, that thy religion may  
be purely mainetayned, manners  
reformed, and sinne punished, ac-  
cording to the precise rule of thyne  
holy sword. And for that we be all  
members of the mysticall body of  
Christ Iesus, wee make our re-  
questes vnto thee, O heavenly fa-  
ther for all such as are afflicted  
with any kind of crosse or tribula-  
tion, as warre, plague, famine,  
sickenesse, pouertie, imprisonment,  
persecution, banishment, or any  
other kinde of thy rodde, whe-  
ther it be griefe of body, or vniqui-  
etnesse of minde, that it would  
please thee to giue them patience  
and constancy, till thou send them  
full deliuerance of all their trou-  
bles. Finally O Lord, wee most  
humbly beseech thee, to shew thy  
great mercies vpon our brethren,  
which are persecuted, cast in pri-  
son, and dayly condemned to  
death

death, for the testimonie of thy  
trueth, and though they be vtter-  
ly destitute of all mans ayde, yet  
let thy swete comfort neuer de-  
part from them: but so inflame  
their heartes with thine holy spi-  
rite, that they may boldly and  
cheerefully abide such tryall, as  
thy godly wisdom shall appoint,  
so that at length as well by theyr  
death as by their life, the king-  
dome of thy Sonne Iesus Christ  
may increase and shine through-  
out all the world, Amen.

A shorte and pithy  
Prayer.



O Lord my Sa-  
 uiour, I confesse  
 vnto thee, and  
 cannot deny, that  
 I haue not he-  
 therto attended  
 to the thinge, for which I was  
 created, redeemed, and placed here  
 by thee, I doe see mine errour, I  
 cannot dissemble my greuous  
 fault, and I thanke thee tenne  
 thousande tymes, that thou hast  
 gisen

giuen me the grace to ſee it, which by thy holy grace I doe meane ſo to doe, to alter my courſe, beſeeching thy deuine Maieſty, that as thou haſt giuen mee thys light of vnderſtanding to ſee my daunger, and this good motion to reſourme the ſame, ſo thou wilt continue to ſwardes me thy bleſſed aſſiſtaunce, for perſourming of the ſame to thy honoz and glozy, and my ſouls health. Amen.

A godly prayer againſt temptation.



Lord God, and Sauour Ieſus Chriſt, the onely defence and pillar of our eſtate, the hope and confidence of all them, that ſleepe in the vale of thys wicked world, which by the merites of thy moſt precious death and paſſion, diſt overcome death, and triumphedſt over the ſting therof, in thy heavenly kingdome, giue ſtrength vnto vs, feeble and impotent

tent sinners, against the roaringe  
Lion, which continuallye wan-  
drezeth about seekinge whome hee  
may deuour, endenouring alwaies  
with subtle awaytings and strong  
temptations to withdrawe our  
minde from the faith which wee  
haue in thee of euerlasting life, in-  
to a reprobate sence. to giue our  
selues vp to the filthy lustes and  
affections of the flesh, to vnclean-  
nesse, idolatry, and innumerable  
other like abominations, that are  
chiefe aduersaries and enemies, to  
the spirite of trueth and vnder-  
standinge, thou therefore that art  
the immaculate Lambe, the ban-  
quisher of sinne, death, and hell,  
giue vnto vs thy little sheepe, the  
strength and vertue of thy spirite,  
that being in our owne selues  
weake, and feeble, and in thee,  
strong, and valiant, we may be a-  
ble to withstand and subdue all the  
assaultes of the diuell, that our  
ghostly ennemy may not triumph  
ouer vs, but being conquerors  
thzough thee, we may giue thanks  
to thy mercy, which neuer leaueth  
them destitute of succour, whose  
onely

onely confidence, and affiance, is  
reposed in the due defence, and  
safeguard of thy mercie: thou knowest,  
O Lord, that wee are but  
earth and ashes, subiect to cor-  
ruption and mortallitye, the flesh  
euer rebelling agaynst the spirite,  
whereby wee are alwayes more  
prone, and apte to runne the care-  
lesse race of ignoraunce, and ini-  
quity, then to frame our steps in  
the narrow and straight pathe of  
vertue and vnderstanding, there-  
fore illuminate, wee beseech thee,  
our blinde eyes, with the light of  
thy heavenly spirite, that abhor-  
ringe the woozkes of darkenesse,  
and preuayling against all temp-  
tations of the world, the flesh and  
the diuell, wee may be wholly bent  
to serue thy deuine Maiestie, in  
trueth and vnderstanding, hauing  
alwayes an assured hope of a glo-  
rious resurrection on thy right  
hand, where we may be partakers  
of that ioyfull sentence of life,  
which thou wilt pronounce to all  
them that shall inherite that hea-  
uenly kingdom, with thee our on-  
ly redeemer and Sauioꝛ, So be it.

Seauen

# SEAVEN OBSER-

uations, which euery chri-  
stian ought to labour to haue, in  
the reuerent preparation of  
themselves to the rea-  
ding, and hearing  
of the word  
of God.



**Wisdom** to vnder-  
stand it, Iam. 1.5.1.  
King. 3.9.2. Chro.  
1.10.

**Diligence** to con-  
tinue in it. 2. Tim.

3.14. 1. Tim. 4.16. Iohn. 8.31.32.  
Act. 2.42. and 11.23. and 13.43. &c  
14.22. 2 Pct. 2.20. 21.22. Reuel. 2.  
25.26.

**Preparation** for the manner of  
reading. Eccle. 4.17.

**Meditation** and conference for  
the better keeping of the matter.  
Deut. 6.6. and 12. 18.19. Psal. 1.2.  
Iosh 1.8. Prou. 6.20.

**Faith** to beleue it. Heb. 4.2. Iud.  
20.21.

**Obedience** to practise it. 1. Sam.  
15.22.

15.22. 23. Ierem.7. 23. and 11. 3.  
Exod. 15.26. and 23.22. Leuit. 20.  
22. and 26.3.4. Deute. 4.1. and 11.  
27. and 27.10. & 28.1. Math. 7.21.  
**Prayer for a blessing vppon it.**  
Math. 21.22, Mar. 11.24. Iam. 1.5.

F I N I S.





